THE DIVINE LIFE

Its Practice and Realisation

BY

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SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS
1936

Published by
THE PRESIDENT,
SRI RAMAKRISHNA MATH,
MYLAPORE, MADRAS

Printed by
A. K. SITARAMA SHASTRI,
AT THE VASANTA PRESS,
ADYAR, MADRAS

COMPILER'S PREFACE

THE object of this small book is to give a clear conception of the theory as well as the practice of spiritual life, to seekers both in the East and the West. The selections included in it are only representative of their type; they are by no means exhaustive. Most of them have been taken from the Upanishads and the Bhagavad Gita, but the chapters on Ethical Culture and Monistic Meditations contain passages from other sources as well.

The paramount need for ethical culture has been stressed by means of selections from different Sanskrit scriptures; for true divine life always means "ethics in the beginning, ethics in the middle, and ethics in the end." Monistic meditations are not easily available to those who would like to have them for their constant use. In order to remove this want, a fairly representative collection has been made from different sources.

The quotations, arranged as they are under different heads, deal with the fundamental problems of spiritual life. Transcending the narrow bounds of creeds, religions and countries, they set forth in the language of the soul, the ways and means of spiritual evolution and unfoldment, that are of universal application. Universally true as they are in spirit, may they prove to be of help to sincere seekers after the Truth !

As the object of the compilation is to present the essential principles of spiritual life, it has been found necessary to omit the translation of parts of certain verses. In such cases the corresponding Sanskrit texts have been retained in brackets, so that the reader of the original may not feel hampered by the mutilation of any textual unit.

The Introduction will, it is trusted, bring home to the intelligent reader, the necessity of taking a synthetic standpoint in a study of spiritual life in its entirety.

The idea of this collection existed in the mind of the compiler even in India. But it could take shape only in the course of his Vedanta work

first at Wiesbaden in Germany, and later on, at Campfer in the charming valley of the Engadin lying in the heart of the Alps in Switzerland.

The compiler wishes to express his sincere thanks to all those from whom he has received help in some form or other, particularly to Mr. W. H. Koch and Mrs. M. Konz who typed the manuscripts with great care and devotion.

CONTENTS

The Consciousness of the Eternal Self

The belief in the indestructible and eternal nature of the Self is a most vital point in spiritual life and practice. Empirical sciences, busy with the material aspects of things, are not sufficient to explain life as such. The living body is, no doubt, a combination of cells as biology tells us ; but the principle of life that animates it is something different from the dead matter through which it manifests itself. As Sir Oliver Lodge has expressed very clearly, " The behaviour of a ship giving shot and shell is explicable in terms of energy ; but the discrimination which it exercises between friend and foe is not so explicable. The vagaries of a fire or a cyclone could be predicted by Laplace's calculator, given the initial positions, velocities and the law of acceleration of the molecules, but no mathematician could calculate the orbit of a common house-fly. Life introduces something incalculable and purposeful amid the laws of physics ; it thus distinctly supplements those laws, though it leaves them otherwise precisely as they were and obeys them

all." There are biologists who go so far as to declare that the brain secretes thought just as the liver secretes bile. Thus, according to them, mind is a product of matter. But it should not be forgotten that the conception of matter is undergoing a revolutionary change in the thoughts of some of the first class men of science today. As the distinguished physicist and astronomer, Sir James Jeans, clearly acknowledges, "The Universe begins to look more like a great thought than a great machine. . . . Mind no longer appears as an accidental intruder in the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

To the materially-minded the body and the world of matter are realities of the first order. And whatever is taken to be real for the time being, draws out the whole soul of man, his thoughts, his feelings as well as his will. As the new factor of spiritual consciousness

dawns upon the seeker after Truth, he comes to doubt the ultimate reality of his body and the world of matter and mind, nay, instinctively he comes to regard his self and the Divine to be more real than the former, and so accordingly he reacts in an altogether new way in his entire life and thought.

This is pointed out in the Bhagavad Gita: "The Self is never born, nor does It die. It is not that not having been, It comes into being. It is unborn, eternal, changeless, ever Itself. It is not killed when the body is killed." (II, 20). So the man of Self-realisation gets rid of the fear of death; for having attained to the knowledge of the true Self he has become immortal. Even the sincere believer in the eternal nature of the Self should be free from fear. So the Bhagavad Gita says again: "This, the Indweller in the bodies of all, is ever indestructible. Therefore, thou oughtest not to mourn for any creature." (II, 30). The same book further says that the aspirant who is steady in the ideal and in the path leading to its realisation should perform his duty, giving up attachment and remaining indifferent to

success or failure. (II, 48). Taking refuge in the Lord dwelling in his heart, he should follow the divine path and approach the ideal more and more.

What is the Self? What again is God? To the theist, God is the indwelling Spirit, the Self of his self. To the monist, God is his true Self itself, as distinct from the false self which he takes to be real before the dawn of the highest spiritual knowledge. In trying to realise his real nature, he finds that what he has been calling his own self is only a shadow of Reality, that his so called personality is but a reflection of the Eternal Principle. He gains perfection in his ideal when he becomes one with it. Speaking on this point, Sri Ramakrishna observes: "Know yourself and you shall then know God. What is my ego? Is it my hand or foot or flesh or blood, or any other part of my body? Reflect well, and you will know that there is no such thing as 'I'. The more you peel off the skin of an onion, the more skin only appears—you cannot get any kernel; so when you analyse the ego, it vanishes into nothingness. What

is ultimately left behind is the Atman (Self)—the pure Chit (Consciousness Absolute). God appears when the ego dies."

God, Soul and the Universe

The three topics, the soul, God and the universe, are the most fundamental in all religions and philosophies. The intelligent spiritual aspirant wants to form a clear conception not only of his own soul but also of the relation of God to the soul on the one hand, and of God and soul to the Universe on the other. He wants to find the right solution for the enigma of life. So it was but natural that in ancient India the seekers after Truth, perplexed by the mysteries of existence, asked the questions: "What is the cause of the Universe? Whence are we born? Why do we live? Where is our final rest? Under whose command are we subject to happiness and misery?" (Swetaswatara Upanishad, I, I). They pondered deeply over the riddle of the Universe and tried to find explanations about it with the help of the intellect and reason. They

took up for consideration the various entities that may possibly be the ultimate cause and explanation of things—time, chance, matter, energy and so on, but finally rejected them all as unsatisfactory. They realised that the final explanation of things cannot be had on the plane of the intellect. So with a view to arrive at true knowledge by means of intuition or direct experience, they dived deep into the inner regions of their mind, and through the process of meditation realised that everything has its origin in an Eternal, Self-conscious Power, called God or Self in religion and philosophy.

This idea is graphically expressed in another Upanishad, the Mundaka, which runs : "As the spider produces the thread and absorbs it into itself again, as herbs grow on the earth, as hairs come out spontaneously from man, so does creation spring forth from the Imperishable." (I, 1, 7).

The worlds of both the living and the non-living have their origin in the one Great Cause. "As from a blazing fire there shoot out thousands of sparks of the same appearance, so do the various beings originate from

the Imperishable, and into It they go back. From the Imperishable are also born vital energy, the mind, the senses, ether, air, fire, water and the earth." (Mundaka Up. I, 3, 1).

It may be that some schools of Hindu thought regard the individual self as atomic in its true nature while others conceive it as infinite, but all hold that it represents a pure, conscious, and spiritual existence different from mind, senses and body which form its instruments of knowledge and action. Again, the Hindu thinkers do not consider the Self or Atman to be really a created being. According to some it is eternally existent as an atomic consciousness; according to others it is finite only in the state of ignorance, whereas in reality it is infinite Consciousness itself. The texts that speak of its origin, according to this latter view, are to be interpreted only as implying its expression or manifestation in the world of mind and matter. This self dwells equally in men as well as in other beings; the only difference is that animals and other creatures are in a lower stage of growth. All will realise their potential

Divinity and perfection in the course of evolution and progress.

The Eternal Law of Karma or Causation

The laws of Karma and reincarnation are inseparably connected with the soul's state of bondage during which it is associated with mind and matter. The term "Karma" means both work and its result, manifest or unmanifest. The doctrine has nothing to do with fatalism or inactivity. Rightly understood, it means that each act done must bear its fruit, good or bad, according to its nature. Karma has its objective result and also its reaction on the mind of the doer. Believing in this cosmic law, the Hindu holds that his present state is the result of the past activities, physical and mental, just as his future is going to be moulded by his present strivings. As such, the law of Karma is the greatest incentive to intensive self-effort. It does not make man subject to the fiat of a whimsical God, but urges him to be the architect of his own fate

to the best of his capacity and invests him with the full responsibility for his actions. It asks him to reconcile himself to his present lot, without unnecessarily worrying himself with affairs over which he can have but a limited or no control ; it inspires him at the same time to put forth fresh efforts for improving his future as much as possible. Whatever may be the mistaken notions about it among those who take shelter in a doctrine of parasitic salvation, avoiding moral and spiritual struggles, Karma in its true import includes both destiny and self-effort, and of these the latter is the more important factor in life. Says one of the Hindu Scriptures : "Know that destiny is the result of one's own action acquired in another bodily existence. Hence the wise man calls one's effort superior. So even adverse destiny is vanquished by the heroic efforts of people exerting themselves in auspicious actions." (Matsya Purana).

The Doctrine of Rebirth

The doctrine of rebirth is based directly on the law of Karma. It presupposes the belief

in the Imperishable Self or Atman and in the potential Divinity of man, nay, of all beings, and also in the law of evolution through which the soul has to pass in its march towards perfection. The Hindu teachers do not believe in the creation of a new soul along with the body. They believe, on the other hand, not only in the soul's future life but also in its pre-existence. To its previous life and activities, they attribute the habits and tendencies with which the individual soul is born into the present life. And until the dawn of the highest knowledge, which puts an end to ignorance and false identification with the causes of man's attachment to his body and false personality as much as to the world of senses and enjoyment, the soul undergoes repeated births in order to gain fresh experience and grows wise through them. In the words of the Bhagavad Gita, "Even as a man casts off worn out clothes and puts on others that are new, so does the embodied being cast off worn out bodies and enter into others that are new." (II, 22). Neither the doctrine of a single birth nor the theory of hereditary transmission can

satisfactorily explain the life of the soul with its inborn temperament and idiosyncrasy.

Every embodied being has a twofold ancestry, material and spiritual. He gets his physical body from his parents ; but as a soul distinct from the body he is in a sense his own ancestor, although from a larger point of view he derives his being from God and therefore " cometh from afar ". He is born with ideas which are " more ancient than this corporeal birth." " Some are born happy," says Swami Vivekananda, " enjoy perfect health, with beautiful body, mental vigour and all wants supplied. Others are born miserable, some are without hands or feet, others again are idiots, and only drag on a wretched existence . . . Why should a man be miserable even here in the reign of a just and merciful God . . . There must have been causes, then, before his birth, to make a man miserable or happy, and those were his past actions . . . All our knowledge, whether we call it perception, or reason, or instinct, must come through that one channel called experience, degenerated into instinct, and that instinct regenerates into reason again. So on throughout the universe,

and upon this has been built one of the chief arguments for reincarnation, in India. The recurring experiences of various fears, in course of time produces this clinging to life. That is why the child is instinctively afraid, because the past experience of fear is there in it."

Is the soul eternally bound by the trammels of Karma and re-birth from which there is no possible escape at any time ? No, replies the Hindu Scripture. Regulated self-effort including ethical culture, performance of duty, worship, prayer and meditation prepares man for the highest knowledge and devotion. These reveal to him his true nature as well as that of the Divine Reality. To quote the words of the Upanishads on this point, "The knots of the heart are broken, all doubts are cut asunder, and Karma and its effects cease to exist when the Self is realised." (Mundaka, II, 2, 9). Sri Krishna puts the same idea in a different language when He declares in the Bhagavad Gita, "Reaching the highest perfection and having attained Me—the Divine—the great-souled ones are no more subject to re-birth, painful and ephemeral. All the world is subject to return, but after attaining Me, there

is no re-birth." (VIII, 15, 16). Thus in the Hindu conception of life and salvation there is scope for both personal striving and Divine Grace. Although the doctrine of re-birth forms an important part of the Hindu religious teaching, it has to be remembered that the ideal set before the aspirant is to strive his best for the attainment of the highest Goal even in this very life.

Observes Swami Vivekananda: "Religion is not in books, nor in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and becoming . . . Man must realise God, feel God, talk to God. That is religion. There is such a thing as realisation even in this life, and it is open to every one, and religion begins with the opening of this faculty, if I may call it so."

God and the World

According to Vedanta, the highest expression of spiritual knowledge in Hindu culture, there are three points of view from which God's relationship with the world can be discussed. In Dualism God is personal and

extra-cosmic ; and the universe is like a machine or a pot made out of materials or atoms which are real. This may be called the theory of atomic agglomeration. In what is known as Qualified Non-dualism God is personal-impersonal, and is immanent in Nature. Here therefore the Universe is looked upon as an Organism. It is real and passes through gross and subtle states in a cyclic order. This is the theory of evolution and involution. In the third point of view known as Non-dualism or Monism, the Divine who is really impersonal and transcendent appears as the Universe through the power of Maya or delusive and creative ignorance which is, as it were, the matrix of matter and mind. This appearance is taken to be real, as long as the soul is in ignorance, but it is realised to be unreal with the dawn of true knowledge which reveals the nature of Reality.

None of these theories advocate the idea of creation out of nothing. In the first two the cause of gross matter is subtle matter, and destruction is not annihilation but is only going back to the cause. Through ignorance men

take the world to be a reality of the first order. With the dawn of higher knowledge, the world is found to be a reality of a lesser order, dependent on the Divine who alone is Reality of the first order. According to the Monist, Brahman or Reality appears as the Universe. So even here there is no question of creation out of nothing, as the substratum is always present even when it is not recognised. The power that is partly the cause of this appearance and the appearance itself are not illusions but empirical realities to the ordinary man. They do not, however, possess absolute reality, as they disappear when the highest spiritual consciousness is brought about by supreme knowledge. So Maya, as Swami Vivekananda puts it, is not illusion but a statement of fact. Its nature is beyond human comprehension. Why and how does it produce a world so full of contradictions—of good and evil, happiness and misery, life and death ? And why and how again does it melt away with all its manifestations at the dawn of true knowledge ? None has been able to answer these questions and solve the mystery. But to the illumined

soul there comes a time when this contradictory phenomenon of the world ceases to be, when even the question of its existence or non-existence does not arise at all. As Sankaracharya observes: "Maya is neither absolutely existent nor non-existent, nor does it partake of both characters . . . She is most wonderful, and her nature cannot be defined. She can be destroyed by the realisation of pure Brahman, the One without a second, just as the false perception of a snake for a rope is removed by the discrimination of the rope." Thus although we cannot know the nature of this illusive Maya, we can, however, transcend it. And beyond it, says Swami Vivekananda, "There is but One,—the Free, the Knower, the Self, without a name, without a form or stain. In Him is Maya, dreaming all this dream. The Witness, He appears as Nature, soul."

The Ideal of Divine Realisation

In Hinduism religion and philosophy have been inseparable and even almost synonymous.

Both aim at the intuitive vision of Truth, and fulfil each other. As Prof. Max Muller has very truly observed, the two have worked together harmoniously in India alone, where religion derives its breadth of vision from philosophy, and philosophy its spirituality from religion. Religion is the practical form of philosophy, and philosophy the rational form of religion. In Hinduism, Darsana (literally "sight" but usually translated as "philosophy") means a system calculated to bring about direct vision or experience of Truth. The Hindu philosophers were primarily men of spiritual realisation. And therefore their systems, based as they are on transcendental experience, lead to the same goal, if followed with sincerity and devotion. Thus the goal of both religion and philosophy is Self-realisation which the aspirant should strive to attain in this very life.

It is not enough if the aspirants subscribe to doctrines and dogmas with strong faith. They must also intensely live up to a higher life and gradually attain to divine experience in its various aspects. So corresponding to the

dualistic, qualified non-dualistic and non-dualistic systems of thought, there are spiritual experiences in which the devotee realises the Divine Being as his Master, Father, Mother, Friend, or Beloved ; or as Eternal Principle of which his personality is the eternal mode or part ; or as the One Existence-Knowledge-Bliss Absolute which alone is his true Self and Goal.

Spiritual life is a continual warfare between the higher and lower natures of man. Animal and divine tendencies are found often mysteriously blended in one and the same individual. And so it must be the constant effort of the aspirant to eliminate the evil and strengthen the good in him. But he must first of all be able to distinguish the divine attributes that lead him towards perfection and free him from the sway of demoniac qualities which intensify the souls' ignorance and bondage. The Bhagavad Gita enumerates these divine attributes in detail thus : " Fearlessness, purity of heart, steadfastness in Knowledge and spiritual practice, giving away in charity, control of the senses, sacrifice,

reading of the Scriptures, austerity and uprightness; non-injuriousness, truthfulness, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred and absence of pride—these belong to one born for a divine state."

"Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born for a demoniac state. The divine state is deemed as making for liberation, the demoniac state for bondage." (XVI, 1-5).

The Gunas and How to Transcend Them

The general classification of men and things into the two groups of good and bad did not satisfy the analytic mind of the Hindu seers. In the course of their examination into the nature of things, they discovered three primordial stuffs, known as Gunas. These three inseparable constituents of Prakriti or

Nature transform themselves into ego, mind, senses, bodies and sense objects. The Gunas manifest themselves both as substance and attributes, even as the primal creative energy expresses itself as both matter and force.

The human personality is a combination of the Self and the non-self constituting the ego, mind, senses, etc. All that is non-self belongs to the domain of the Gunas. Knowing the truth that the Self is distinct from the Gunas and their activities, the man of knowledge does not become attached to them but remains free ; while the ignorant man with his understanding deluded by egoism thinks that he is the doer and so becomes entangled in the world. This is the teaching of Bhagavad Gita. (Ch. III, 27, 28). But it is not possible for the ordinary soul bound by the Gunas to get detached all on a sudden. In order to transcend the Gunas one should know their respective natures, attributes and manifestations, and above all, the means to go beyond them.

As has been said, the three Gunas are inseparable, but one or the other is always

predominant particularly in the embodied being and determines his nature. Sattwa is associated with purity, knowledge and happiness ; Rajas with attachment, activity and pain ; Tamas with impurity, ignorance and indolence. The aspirant should overcome Tamas and Rajas by means of Sattwa. In order to do this, he should subsist on food that increases Sattwa. He should try to acquire knowledge that is conducive to the Sattwa mode of life. His worship, gifts, austerities and other forms of activities should be calculated to engender the Sattwa state. As his mind is purified of all its dross, he finds no agent other than the Gunas and comes to know the Transcendent Principle which is higher than the Gunas. Freed from birth and death, he attains to the Immortal State. Sattwa is thus nearer to the Truth ; but it is not the Truth which can be realised only by transcending even Sattwa. But the question of going above it will never arise until the seeker has in the first place attained it. Therefore the aspirant should try to develop the Sattwa or the spiritual element in him to

the best of his power, eliminating all that is impure and unspiritual.

SPIRITUAL LIFE—ITS MEANING

It is clear from the above facts that spiritual life is one of intense striving. In order to attain success, the aspirant should always be up and doing. The Bhagavad Gita exhorts him in these words : "A man should uplift himself by his own self. Let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself. The self is the friend of the self for him who has conquered himself by this self. But to the unconquered self, the self is inimical and behaves like an eternal foe." (VI, 5, 6).

The life of the seeker after Truth must be dynamic and creative. But this does not mean that it is also to be standardised in every respect. Freedom being the first condition of growth, he must be able to follow freely the laws of his being. According to temperament and capacity, he may pursue either the life of selfless activity, or the path of devotion, or

the way of sense control and mental concentration, or the path of self-analysis and knowledge, singly or jointly. Swami Vivekananda speaks of the ideal of spiritual life thus in his inimitable language : "Each soul is potentially Divine. The goal is to manifest this Divine within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details."

Ethical Culture Indispensable

However different may be the approaches leading to the Divine, there can never be any true religious life without strict moral practice. Ethics is thus a necessary stepping stone to spiritual culture and divine realisation. It is said that the bonds of the devotee are cut asunder through the mercy of the Divine. "This mercy," says Swami Vivekananda, "comes to the pure. So purity is the condition

of His mercy. How that mercy acts! He reveals Himself to the pure heart; and the pure and stainless man sees God, yea, even in this life. Then and then only, all the crookedness of the heart is made straight. Then all doubts cease. Man is no longer the sport of the terrible laws of causation."

Some may prefer to hold that purity is the effect of the Grace of God, which expresses itself in the form of striving for higher life in the devotee. But whether this purity is the condition or the consequence of Grace, there is no doubt that it is essential for success in all phases of spiritual life. So very rightly does the seers of the Upanishads declare most emphatically, "Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor the one with unpacified mind, can attain the Self even by knowledge." (Katha Up. II, 24).

The paramount necessity for moral culture is well illustrated by the following story of the Upanishads. Once upon a time gods, men and demons went to Prajapati or the Creator for instruction. His teaching, however, was

enigmatically brief, consisting as it did of only one letter. On being asked by Prajapati as to what they understood, the gods replied that the practise of self-control was enjoined upon them; men said that they were instructed to do acts of charity; lastly the demons answered that they were taught to show compassion towards others. "Therefore," concludes the Upanishad, "one should learn these three—self-control, charity and compassion."

Sankaracharaya in the course of his well-known commentary on this text gives the following alternative explanation: "Or there are no gods or demons other than men. Those among men who are wanting in self-control, but at the same time are otherwise endowed with many good qualities are the gods; those who are particularly greedy are men; and those who are cruel and given to injuring others are demons. So the members of the same species, namely, men, according to their lack of self-control or liability to the other two defects, or according to their tendencies of balance, activity and inertia, are

given the titles of gods, etc. Hence, it is men who should learn all the three instructions, for they are meant for men alone ; because men are observed to be wild, greedy and cruel." The Bhagavad Gita too says, "Lust, anger and greed are the three gateways to hell . . . therefore one should renounce them." (XVI, 3, 21).

Ethical and Spiritual Life Inseparable

Ethical practice is thus commonly enjoined upon all spiritual aspirants. As we find in the Bhagavad Gita and other scriptures, there are different paths in spiritual life but there is only one system of moral culture, graduated though it may be, according to the needs and states of the aspirants. But however important may be the place of ethics in the growth of the spiritual seeker, he must always bear in mind that his goal is something higher, something more than mere practice of morality ; for ethical life is only the stepping stone to spiritual culture. Let us discuss this point further. In Patanjali's book on Yoga the group of virtues consisting of non-injury, truthfulness,

non-stealing, chastity and non-covetousness is mentioned as the first of the eight steps to Yoga. Purity, contentment, austerity, study of the Scriptures, and the surrender of all acts to the Divine—these form the second step. After the seeker has fulfilled these conditions, he is asked to practise a steady posture, control of breath and withdrawal of the senses from their objects. It is only when he has successfully practised these that his mind becomes fit for the practice of concentration and meditation, which gives him the immediate experience of Reality in the highest superconscious state.

The teacher of the Upanishads very strongly stresses this point when he says as follows :

" The senses of one who is always of unrestrained mind and devoid of right understanding become uncontrollable like the wicked horses of a charioteer. But of one who is always of restrained mind and has right understanding, the senses are controlled like the good horses of a charioteer. He who is devoid of higher understanding, thoughtless and always impure never attains the goal ; he gets into the round of births and deaths. But he who is

intelligent, ever pure, and controlled in mind reaches that goal whence none is born again. The man who has intelligence for his charioteer and the mind for the well controlled rein attains the end of the journey—the Supreme State of the All-Pervading Self." (Katha Up. III, 5—8).

At the beginning of his spiritual life the aspirant may be able to draw a distinction between moral culture and spiritual practice, but as he advances, the dividing line between the two disappears. The two become indissolubly connected with each other.

The Yogas in Brief

Such a synthesis is also noticed with reference to the various types of spiritual discipline—the paths of selfless activity, of devotion, of concentration and of discrimination. Here also there seem to be border-lines at first, but as the aspirant proceeds in his journey they gradually vanish, and he fails to perceive where one path ends and the other begins.

At the start one may be described as following a particular path according to the dominance

of any one of the disciplines mentioned above. But with spiritual growth all the paths get more or less harmonised in the totality of spiritual life which is a synthetic whole that cannot be divided into anything like watertight compartments.

This is the great lesson we learn from the Bhagavad Gita which is a veritable compendium of entire Hindu Scriptures. The term "Yoga" means dissociation of the Self from things physical and mental, and union with, or realisation of, the Divine, the Supreme Being, the Self or the Infinite Existence-Knowledge-Bliss. It may also denote the paths which lead to this spiritual realisation.

Supreme Peace, born of the highest spiritual experiences, is the same for all aspirants following the apparently different paths. Sri Krishna points this out distinctly:

"The well-poised, forsaking the fruits of action, attains a Peace born of steadfastness." (Gita, V, 12). "Take refuge in the Divine with all thy heart. By His Grace wilt thou attain Supreme Peace and the eternal abode." (Ibid., XVIII, 62). "Having attained knowledge, one

reaches at once Supreme Peace." (Ibid., IV, 39). " Always keeping the mind steadfast in Yoga, the Yogi of subdued mind attains to Peace which abides in Me, the Divine—the Peace which culminates in final emancipation." (Ibid., VI, 15).

The Bhagavad Gita places different Yogas or methods of spiritual culture before the aspirants of different temperaments and tendencies. As has been mentioned before, these paths may be roughly classed as those of selfless activity, devotion, knowledge and meditation. They may be discussed here in brief.

The tendency to perform action is innate in all beings, and none can remain inactive. In the case of persons who are particularly of an active temperament, what is required is not cessation from action but the proper controlling and directing of their activities. Work with attachment binds the soul. But selfless work performed in a spirit of worship becomes a means of attaining freedom. Says Sri Krishna in the Bhagavad Gita : " To one who does actions, forsaking attachment and

resigning them to the Divine, evil does not cling just as water does not cling to lotus leaf." (V, 10). "Though ever engaged in actions, he, having taken refuge in Me, the Lord, attains to the eternal and immutable state by My Grace." (XVIII, 56).

The devotee hankers for union with his Beloved Lord with all his heart. Worldly love is not able to satisfy the deep yearnings of his soul. His entire mind flows as it were in a continuous stream towards his Lord who is of the nature of "love unspeakable". His God is not a being dwelling somewhere in a far off heaven, but is seated in his own heart. In order to see Him and to feel His Divine Presence he has only to look within. "The Lord," says Sri Krishna, "dwells in the hearts of all beings. Take refuge in Him with all the heart: by His Grace shalt thou attain Supreme Peace and the Eternal Abode." (XVIII, 61, 62).

The Jnani or the seeker with a philosophic turn of mind is not satisfied with the little pleasures of this life. He is anxious to know his true nature and the reality at the back of

the phenomenal world. He does not possess any great attraction for the personal aspects of the Divinity. He yearns to attain to the Infinite—his true Self. Speaking of those who follow the path of knowledge, observes Sri Krishna in the Bhagavad Gita : "Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is That, they attain to the highest salvation, their impurities being cleansed by knowledge. Relative existence has been conquered by them, even here in this world, whose mind rests in evenness. Since the Infinite Self is even and without imperfection, therefore they indeed rest in Him." (V, 17, 19).

The man of a contemplative bent of mind, endowed with tremendous will-power, wants to control his whole nature, external and internal. But spasmodic attempts at concentration will lead only to failure and mental depression. The restless mind is to be brought under control slowly and steadily "through practice and renunciation". Speaking of the Yoga of contemplation, Sri Krishna says, "With the understanding steadfast, with the mind

fixed on the Self, let the Yogi attain quietude by degrees. By whatever cause the restless, unsteady mind wanders away, let him, curbing it from wandering, bring it back under the control of the Self alone. . . . Verily Supreme Bliss comes to the Yogi who has become perfectly tranquil in mind, whose passions are quieted, who is free from impurities and who has become one with the All-pervading Being." (Bhagavad Gita, VI, 25-27).

Harmony of the Yogas

All the various spiritual paths can more or less be classed under the four types of Yoga mentioned above. When we study religious psychology in general and the Bhagavad Gita in particular, we find that these paths are not, as we have already said, like watertight compartments. They are all so inter-dependent that many of the texts speaking of one are applicable to others as well. It is, therefore, impossible, as we have seen, to have a clear-cut division between one path and another. The aspirants following one path no doubt

possess some predominating features that are distinctive of that path, but they have also many traits that they share in common with the followers of other paths.

The person who follows the path of selfless activity has to possess devotion, discrimination and concentration along with non-attachment. Aspirants of the other paths too, besides being more or less endowed with common ethical qualifications, should have, it may be in varying degrees, all these indispensable elements of spiritual life. Thus it is practically impossible to draw a dividing line between different types of aspirants and the paths they pursue. For example, evenness of mind which Sri Krishna describes as Yoga in the Bhagavad Gita is a virtue which has to be possessed by all Yogis alike. We may further quote the following verses of the Gita to illustrate the common features of the Yogas :

"Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy and even-minded in success and failure, the wise man is not bound even though he be acting." (IV, 22).

"Resigning mentally all deeds in Me, the Divine Being, having Me as the Highest Goal, and resorting to the devotion of right knowledge, do thou ever fix thy mind on Me." (XVIII, 57).

"The Yogi who, being established in unity, worships Me dwelling in all beings—he abides in Me, whatever his mode of life may be." (VI, 31).

All these words of Sri Krishna are more or less applicable to every type of Yogi. There is a conscious or unconscious combination of all noble attributes in the lives of not only the perfect ones, but also in the real aspirants in general.

THE IDEAL OF SYNTHETIC YOGA

The reason of this combination is not far to seek. Human mind is a synthetic whole possessing the faculties of will, feeling and knowledge. The path of selfless activity and that of concentration and meditation both depend more on the faculty of will than on the other inseparable faculties, although the former

path is mainly objective while the latter is mainly subjective. In the path of devotion feeling is the dominant factor whereas in the path of knowledge with its discipline of analysis and discrimination, the aspirant relies mainly on intellect or reason. But all the faculties are inseparable, and so are the Yogas ; they all fulfil one another.

Such being the case, is it not desirable to put equal stress on all the four paths of Yoga, and attempt at a simultaneous development of all the mental faculties alike ? Indeed, if this can be done, it would mean an all-round spiritual growth. In the sphere of religion one-sided developments have their dangers. Work sometimes becomes aimless and leads to the restlessness of the soul. Yoga or the path of concentration at times degenerates into physical mortification and pursuit of psychic powers. Devotion often deteriorates into meaningless sentimentalism. And knowledge may also lapse into dry intellectualism and morbid inactivity. Hence there is a great necessity for combining the different paths in order to safeguard against the dangers of

following one path to the exclusion of others. Let work be combined with meditation, and knowledge tempered with devotion and *vice versa*. Let us try to be equally established in all the Yogas and bring about a harmonious development of all our latent spiritual powers. This all-sided development of personality is the healthiest ideal for any religion or spiritual aspirant to pursue. Speaking of this synthetic Yoga, Swami Vivekananda says, "Would to God that all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion and work were equally present in full! That is the ideal, my ideal of a perfect man. Every one who has only one or two of these elements of character, I consider a 'one-sided' man, with knowledge of that one road only along which he moves; and anything else is dangerous and horrible to him. To become harmoniously balanced in all these four directions is my ideal of religion."

Thus an embodiment of this synthetic Yoga is the man who is fully illumined with the light of the highest knowledge, who is ever active in helping others without any thought of his own

self, who, intoxicated with Divine Love, thinks lightly even of salvation, who is perfectly established in the glory of Self realised through the complete control of the senses and the mind, who has attained to the fullest growth of all his best faculties, and is therefore "a free man of the whole estate".

Belief in God and Spiritual Life

The intelligent devotee who takes up the path of devotion no doubt begins his spiritual life with faith in God. In the true devotee, however, even this initial faith is a living force, not the conventional inanity that is found in its place among the commonality passing as the faithful in the different religions. But belief in the existence of the God of popular theism may not be possible, or even necessary, for all aspirants of other types. These "sceptical" or "agnostic" seekers, to the extent they attain selflessness, sense-control, concentration and mental purity, are certainly moving towards perfection, and in course of time would surely gain the realisation of the Ultimate Truth.

How this takes place is beyond the understanding of the superficial believer in God, who is living more or less the life of a religious parasite without striving intelligently and consciously for divine communion.

As we have made it clear already, we plead for the life of synthetic Yoga in which the several faculties of man may be harmoniously co-ordinated and developed by the practice of the different Yogas. When the intellect, the will and the feelings are cultured and developed to their fullest possibilities, the seeker transcends these powers of the mind and comes to possess the innate but forgotten faculty of intuition that brings him directly in touch with the Ultimate Reality which the different types of aspirants conceive as God, Supreme Spirit or the Absolute.

The Divine Being or the Supreme Self is then to be made the centre and the goal of all these different forms of spiritual culture.

So work and worship, self-analysis and meditation should form inseparable aspects of this synthetic spiritual life. Hence it is necessary that the aspirant should possess a clear

conception of the Divinity; for, as the Bhagavad Gita says, he should fill his mind with Him, be devoted to Him, sacrifice unto Him, bow down to Him, make his heart steadfast in Him and take Him to be the Supreme Goal. (IX, 34).

Place of Meditation in Spiritual Culture

Meditation or Dhyana in some form or other is essential for aspirants of each path as well as for those who want to follow the path of synthetic Yoga. It is therefore necessary to understand what is meant by meditation. It may be defined as the maintenance of an unbroken current of thought on a definite object or theme to the exclusion of all foreign or contrary thoughts.

This can be done only by following a systematic course of practice for a long time. One has to check the wandering mind and turn it away from the sense-objects which it ever pursues at the prompting of the sense-organs. In doing this the first step is to disconnect the senses from their objects. Then the senses

are to be controlled and the mind is to be brought back to itself. When this has been achieved, the mind can easily be made one-pointed or concentrated. Next comes the question of meditation or dwelling on the divine thought without any break.

As a continuous stream of thought cannot be maintained all of a sudden without preliminary training, the aspirant is compelled to dwell on holy thoughts at first with breaks. To the untrained mind even this is impossible without the help of words or sounds. The aspirant will therefore find it very useful to repeat mystic syllables like "Om" or contemplate on holy texts like those given in the chapters on meditation in this book and in its companion volume entitled Universal Prayers, selected and translated by the present writer. He will find it helpful in calling up divine thought, may be with break in the beginning. Steady practice would, however, gradually enable him to maintain a continuous current of thought. Speaking of the practice of meditation, the Bhagavad Gita says, "Abandoning without reserve all fancy-born desires and completely

restraining, by the mind alone, the group of senses from their objects in all directions, with the understanding steadfast and with the mind fixed on the Self, let him attain quietude by degrees ; let him not think of anything." (VI, 24, 25).

In the higher spiritual meditation, the theist attempts to dwell uninterruptedly on either a holy form with or without the setting of the Formless, or on the Formless Divinity itself endowed with the noblest of attributes such as omnipresence, omniscience, absolute holiness, infinite mercy, etc., while the monist tries to entertain "a constant stream of thought of the same kind as that of the Infinite Existence-Knowledge-Bliss, the One without a second, to the exclusion of such foreign ideas as those of the body, mind, etc." In both cases, a meditation means a living touch or communion between the aspirant and the object of his realisation. And as it is prolonged, it ripens into the superconscious state usually called "Samadhi", lasting for a comparatively longer time than meditation.

In the theistic as in the lower monistic Samadhi the distinction of knower, knowledge

and the object of knowledge is not lost. But in the highest monistic experience which is attained through the practice of non-dualistic meditations, all distinctions are lost, and there remains the superconscious experience of the One without a second or the Absolute which can only be realised by becoming one with It but not described by means of words. The familiar example of "the dumb man's tasting of a delicious sweet" is often cited as an illustration to indicate the ineffable nature of that experience.

But this superconscious state can be attained and retained only by carefully following the spiritual path, proceeding step by step in a true scientific spirit.

Sankaracharya observes as follows in his commentary about the method to be adopted for the realisation of the Self :

"It should first be heard of from the teacher and the Scriptures, then reflected on with the help of reasoning, and then steadfastly meditated upon. Thus only is It realised—when these disciplinary means, *viz.*, hearing, reflection and meditation, have been gone through.

When these three are combined, then only true realisation of the unity of Brahman is accomplished, not otherwise—by hearing alone."

Before the Highest Truth is realised, meditations on the Divine are mostly imaginations, but these imaginations are very different from those based on airy nothings. There are imaginations and imaginations. By seriously thinking of the castle in the air, one is not able to live in it. By taking the mirage to be real, one can never quench one's thirst. By taking the mother-of-pearl to be silver, one is not able to buy food for appeasing one's hunger. These are false imaginations, having no reality at the back, and so they take us away from Truth and make us live in a world of illusion. As distinguished from them, there are other imaginations that are based on Reality and help us in the supreme quest. The self-conscious bubble of the human soul, by meditating on the ocean, realises its true relation with the ocean and becomes one with it. The living ray of light reflected on a particle of sand, by dwelling on the true nature of the Infinite Light, becomes identified with it. The

tiger, accustomed to thinking that it is a sheep, knows itself to be a tiger again by constantly thinking that it is a real tiger and not a sheep. Before knowledge illumines the soul, it is with thoughts founded on Reality that the forces of nescience have to be counteracted. These helpful thoughts too may be imaginations in one sense, but they are imaginations that take us to the Real.

It is thus that the bound soul realises its union or unity with God or the Infinite Principle. The process is, as Sri Ramakrishna puts it, like the removal of a thorn that has got into the flesh, by means of another thorn from the tree. And when the first thorn has been taken out, both the thorns may be thrown away.

The Law of Spiritual Growth

The question now arises as to what should be the initial ideal of God and spiritual life which a devotee should entertain at the commencement of spiritual life. The answer is—Let him start from where he stands ; let him worship, pray and meditate according to his

own conceptions and not according to those of some one else. The child should begin his spiritual life with his childlike ideas, and the grown up person with his advanced ones. Great harm is done to spiritual growth by trying to standardise and drill the thoughts of people. Each aspirant must be free to follow the law of his own being. The child need not be ashamed because he is not a youth, the youth should not feel sorry that he is not an elderly man. If the child tries to think like a grown-up man, and the latter like the former, no progress is possible. So each should strive to evolve more and more in his own way, and thereby outgrow his previous conception of the spiritual ideal and take up higher and higher ones as a matter of course.

As Swami Vivekananda puts it in a humorous way, "It is good to be born in a Church but not to die there." Institutional religions may try their best to keep their followers in a state of perpetual childhood, but a true aspirant, making the best use of the protection and support given to him during the early years of his life, should outgrow them and stand on

his own strength, drawing his inspiration more from the Divine than from men and institutions. This is the secret of growth in the world of true religion. Whoever follows this law evolves, and whoever breaks it remains stunted in growth and may even further run the risk of going down in the scale of spiritual evolution and progress.

Different Conceptions of the Divine

The various conceptions that seekers hold about the Divine vary with their growth and knowledge. As a Sanskrit text points out, "The priests worship God in the fire, the advanced seekers meditate on Him in their own hearts, the ignorant think of Him in the image, and those who have attained to the Infinite realise His presence everywhere."

There are devotees who think of God as always associated with divine forms and attributes. Others consider Him to be formless but endowed with not only omniscience and onnipotence, but also omnipresence. Some again combine these ideas and look upon the

holy forms as manifestations of the Formless. To them the personal aspect of the Divine is a manifestation of the Impersonal, and both are real. There are others again who try to realise the Transcendent Being who, as they hold, is in His real nature beyond all forms and attributes but appears to be associated with them. Speaking of the different aspects of God, Sri Ramakrishna remarks, "God with form and without form are not two different beings. He who is with form is also without form. To the devotee God manifests Himself in various forms. Just think of a shoreless ocean—an infinite expanse of water—no land visible in any direction. Only here and there are visible blocks of ice formed by intense cold. Similarly, under the cooling influence, so to say, of the deep devotion of His worshipper, the Infinite reduces Himself to the Finite and appears before him as a Being with form. Again, as on the appearance of the sun, ice melts away, so on the appearance of knowledge, God with form melts away in the Formless." He says further, "God is formless, and God is with form too. And He

is that which transcends both form and formlessness."

MEDITATION ON THE DIVINE

At the very dawn of human civilisation the Vedic Seers inquired, "Who is the Being to whom we should offer our worship and prayer?" As they pondered over the subject deeply, they got the answer from within, "He who is the giver of spiritual knowledge and of strength, whom the whole world worships, whose command all learned men obey, whose shelter is immortality, whose shadow is death. He it is to whom we shall offer our prayers and worship." (Rig Veda, X, 121, 1, 2).

During the initial stages of spiritual life, the devotee cannot help thinking of God as outside of himself and as the embodiment of Power. He attributes to Him human sentiments, even if he could rise above the conception of human forms. And he wants to come into a living touch with Him, to enter into an intimate and personal relationship with Him and to receive His protection and guidance. A sage of the

Rig Veda prayed, " Be of easy approach to us, even as a Father to his son. Do Thou, O Self-effulgent Lord, abide with us and bring blessings to us." (Rig Veda, I, 1, 2). The advanced devotee clearly sees the Divine also immanent in Nature and worships Him saying, " Salutations to the God who is in the fire, who is in the water, who has pervaded the whole universe, who is in the plants and who is in the trees." (Swetasvatara Up., II, 17).

Next, as a result of his mental purification and introspection brought about by sincere devotion, the aspirant feels within himself the presence of the Divine which he has been worshipping outside. A certain sage of the Upanishads realised the Self-conscious Principle immanent in himself as well as in all beings and declared, " It is the ear of ear, the mind of the mind, the speech of speech, the breath of breath, the eye of eye." (Kena Up., I, 2). And finally there comes the grand realisation of the Infinite Divine Existence that is immanent and transcendent at the same time as declared in the Upanishadic passages :

"He who dwells in the earth, and is within the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within, He is the Self, the Controller within, the Immortal."

"He who dwells in the sky, and is within the sky whom the sky does not know, whose body the sky is, and who controls the sky from within, He is the Self, the Controller within, the Immortal."

"He who dwells in all beings, and is within all beings, whom all beings do not know, whose body all beings are, and who controls all beings from within, He is the Self, the Controller within, the Immortal."

"He who dwells in the breath, and is within the breath, whom the breath does not know, whose body the breath is, and who controls the breath from within He is the Self, the Controller within, the Immortal."

"He who dwells in the mind, and is within the mind, whom the mind does not know, whose body the mind is and who controls the mind from within, He is the Self, the Controller within, the Immortal." (Brihadaranyaka Up., III, VIII, 3, 6, 15, 16, 20).

There is yet the realisation of the Absolute which is really beyond all question of immanence and transcendence, which is absolutely beyond speech and thought, which the Upanishads try to describe mostly in negative terms : "It is neither consciousness nor unconsciousness. It is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of Absolute Self-Consciousness, negation of all relative existence, Infinite Peace, Supreme Bliss and Unity." (Mandukya Up., 7).

The Relation between God and Soul

In the passages on meditation on the Divine, we come across different conceptions of the Diety, personal, impersonal, personal-impersonal and also transcendental. Whatever may be the meditations that different devotees choose for themselves, they should try to establish an intimate connection between themselves and the Divine with whom their existence is inseparably connected. Even if God is thought to be outside of oneself, the

devotee should try to feel that his finite will is always in touch with His Infinite will that controls and directs it. If He is looked upon as the Infinite Whole, the aspirant must ever feel that his individual self is ever in contact with that Whole of which it is only a part. It is just as the ocean is inseparable from a particle of water belonging to it, whether the particle is in its usual state or in the form of a bubble ; or it is as the infinite ocean of light which, though filling all space, is indivisible from the single ray of light that may or may not be reflected on a particle of sand.

"Religion", says Swami Vivekananda, "is the eternal relation between the eternal soul and the eternal God." The Upanishads speak of this inseparable relation in language that is both beautiful poetry and profound philosophy : "Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree of the body. One of them eats the sweet fruits thereof, while the other looks on without eating. Seated on the same tree, the individualised being is deluded and grieves over its helplessness. But when it beholds the

other—the worshipful Lord—and also His glory, it becomes free from all grief. When the seer realises that effulgent Supreme Being, the Author, the Lord, the Creator of even the creator, then that wise seer, having cast off all sin and merit, attains to the supreme stainless Unity." (Mundaka Upanishad, III, 1, 1-3).

In order to follow the spiritual path with success, the aspirant should have a clear idea of the soul and the Divine, and also cultivate a definite relationship between himself and the object of his adoration. He should first of all ascertain in what stage of evolution he is and with what attitude he should approach the Divine. Then alone can he make any progress in spiritual life. As in the case of the world-view, so also with regard to the soul and the Divine there are three standpoints which are like the three rungs of the same ladder of spiritual life.

The dualistic systems of thought hold that the souls are many in number, and that they are separate from one another and from God who is usually held to be extra-cosmic. But the souls are all dependent on the Divine as

a servant is on his master or a child is on his parents ; they are all controlled by His will and power. According to the qualified non-dualistic ideas, the souls are many in number and yet they all form part of an Infinite Whole who is not a mere sum total of all souls, but is immanent and transcendent at the same time. Just as the souls dwell in bodies, so does God dwell in individual souls as the Indwelling Spirit or the Soul of all souls. In monism, the One without a second, the undivided and indivisible Absolute Existence-Knowledge-Bliss, is considered the only Reality. For from the ultimate standpoint the multiplicity of souls is regarded only as an appearance that has got empirical reality so long as the highest Truth is not experienced, and the limiting adjuncts of the soul such as the ego, mind, senses, etc., are not realised to be non-self and therefore unreal.

The Threefold Spiritual Realisation

To the ordinary mind the three standpoints appear to be contradictory but to the synthetic

seer they represent the three stages in the process of spiritual evolution through which man passes in his search after Reality. Swami Vivekananda puts this clearly: "The religions of the unthinking masses all over the world must be, and have always been, of a God who is outside of the universe, who lives in heaven, who governs from that place and who is a punisher of the bad and rewarder of the good and so on. As man advanced spiritually, he began to feel that that God was omnipresent, that He was not a distant God, but clearly the Soul of all souls . . . And a few individuals who had developed enough and were pure enough, went still further . . . and they found at last that they and the Father were one." (Complete Works, IV, 143-144).

Man's conception of God evolves with the evolution of his own consciousness. As he comes to possess higher and higher conceptions of himself, his idea of the Divine Principle also grows grander and grander, and the relationship between the two, the worshipper and the worshipped, becomes more and more intimate, until perfect union, nay, even unity is established.

"O Lord," declared the fully illumined Hindu devotee endowed with the synthetic vision, "when I identify myself with the body, I look upon Thee as my Master and myself as Thy servant. When I think of myself as the individualised soul, I regard Thee as the Infinite Whole and myself as Thy part. When I look upon myself as the Spirit transcending all limitations, my individuality is lost in Thee and I realise that I am verily Thyself." A similar idea is expressed by St. John of the Cross, the great Christian Mystic, when he says that in the last rung of the mystical ladder, Divine Love "makes the soul to be entirely assimilated to God". This is an experience which only a few can gain, and of those who gain it, none can really describe this state of absolute assimilation with the Divine Essence.

The worshipper then rises above all limitations, drops all that is non-self and realises his oneness with the Divine. The great German mystic, Meister Eckehart, thus describes the process by which this Divine union is accomplished and unity is realised : "Where the two grow one, one loses its nature. Ergo, for God

and soul to be one, the soul has to lose her own life and nature. They are one as regards what is left. But for them to be one, one must lose its identity and the other must keep its identity. Then they are the same." In this non-dualistic stage man realises that the God he has been worshipping first outside himself, and then as the Immanent Being, is in reality the Transcendent Principle in which there is neither the thought of the One nor of the many, neither even that of the immanent nor of the transcendent, and which can be spoken of only as Unity. The man of the highest illumination can at most hint at it, as does Swami Vivekananda, when he says, "All that is real in me is He, all that is real in Him is I."

To express it in mystic language, the devotee, in trying to find out the centre of his soul, realises his unity with the Divine whose centre is everywhere; in attempting to know the circumference of his being, he discovers that he is the same as the Oversoul whose circumference is nowhere. The dividing line between the external and the internal, between I and

Thou, between the subject and the object, disappears completely, and one realises the Infinite, Transcendental Reality. The seer of the Upanishads tried to express this in mystical language as follows : " This Immutable is never seen, but is the Witness ; It is never heard, but is the Hearer ; It is never thought about, but is the Thinker ; It is never known, but is the Knower. There is no other witness but this, no other hearer but This, no other Thinker but This, no other knower but This. By this Immutable is the (unmanifested) ether pervaded." (Brihadaranyaka Up., III, VIII, 2).

The German mystic Angelus Bilesius probably hinted at such a realisation when he said during his pre-fanatical days :

> Turn wherever I will, I find no evidence,
> Of End, Beginning, Centre, or Circumference.

The Direct Monistic Approach—Its Qualifications

There are ordinarily two types of spiritual aspirants. The majority who come under one

type want to worship God as the Supreme Being endowed with some form or other. They want also to enter into a personal relationship with Him as Master, Father, Mother, Friend or Beloved, or to establish a personal-impersonal connection with Him as the Infinite Whole and the Soul of souls. Aspirants falling under the second type, who however are very few in number, want to realise the Divine Principle as their very Self or as the One without a second. Unable to adopt the discipline directly leading to this realisation, even most of the seekers of this group have to follow the graduated course of Dualism, Qualified Monism and Monism. But as distinct from these there are some rare and highly qualified aspirants in whom moral perfection, freedom from desires and the spirit of detachment have reached a high standard of development. They resolutely follow the direct path to the Absolute, transcending subject-object relationships of all kinds.

The devotees who worship God as endowed with some form or other pursue the objective method and put the greatest stress on the object

of their worship and adoration, with whom they want to unite their souls. The out and out monistic aspirant on the other hand follows from the very beginning the subjective form of spiritual practice in which the object " of meditation is no other than his own true Self which is infinite and absolute by nature." He usually meditates on the monistic maxim "I am Brahman" or "Thou art That." By means of this he tries to expand his limited consciousness to infinite and absolute Consciousness or Superconsciousness, rising above all limitations, physical and mental. At first he takes the help of the dualism of subject and object inseparable from relative existence, though in this he stresses the subject or Self more than the object. And finally, he attains That which transcends all duality and relativity, all conceptions of the knower, knowledge, and known. In the words of Sri Ramakrishna, he is like a salt doll that gets merged in the ocean.

The mental purification attained through strenuous ethical culture and intense meditation enables the aspirant to awaken his intuitive power. He is, as it were, brought face to face

with Reality and gains identification with It. This faculty of intuition is not something created or produced. It is an innate capacity for direct experience lying dormant in the soul, and is manifest the moment the obstructions that stand in its way are removed. Spiritual practices including meditation and the like only remove obstacles in the shape of false knowledge, as a consequence of which true knowledge of the Absolute manifests itself, just as the sun hidden by the clouds shines in all his glory when the clouds are dispersed by wind.

The theistic worshipper may proceed from lower conceptions of the Divine to the higher ones and get some resting place on the way. This also is the case to some extent with regard to the aspirant who wants to attain his monistic goal by stages. Making his own soul the centre of his being, he experiences in it the touch of the Divine as Infinite Consciousness or Presence from which his existence is inseparable—a fact not recognised before owing to ignorance. Subsequently, with the unfolding of his spiritual powers, the seeker comes to be identified with the Infinite and to think in

terms of the Infinite. He regards his personality and also all other personalities as manifestations or modes of the All-pervading Principle. First realising the One as connecting the many, and then the many as manifestations of the One, he is finally enabled to attain to the transcendental experience of the One without a second in which the question of the One and the many does not arise at all. He thus follows the graduated path leading to the Absolute.

But the task of the aspirant who does not want to stop at any of the half-way houses on the way is much harder than that of others. So he must be better equipped than others, and must possess special qualifications that would help him to march directly to the Goal. Discrimination between the real and the unreal; dispassion for all enjoyments both here and hereafter; virtues like control of the mind and senses, withdrawal of the self from objects, forbearance, concentration and faith in the ideal and the path; and an yearning for perfect freedom—these are the qualifications required of such resolute aspirants. When these conditions are fulfilled, the aspirant is able to take

up the highest form of meditation on the One without a second, and attain to the super-conscious state of the Absolute in due course.

MONISTIC MEDITATIONS

The conviction of the monist is effectively expressed in the statements : " The Absolute alone is real ; the phenomenon is unreal. The individualised soul is no other than the Absolute." He tries to realise this ideal by bringing home to himself through analysis, meditation, etc., the unreality of phenomenal existence including his own individuality, and by convincing himself of the reality of the Self and of the Absolute which appears, through the medium of time, space and causation, as relative existence consisting of the world of thought and matter. He denies the multiplicity of phenomenon and asserts the unity of existence. This denial is, however, the result of a deeper assertion—the assertion of the Supreme Principle wherein there is no differentiation of knower, knowledge and known, and

which is infinite, transcendental, and the Essence of Knowledge. In the following emphatic words Sankaracharya expresses this positive ground of the denials of the monist :

"I am neither mind, nor intellect, neither memory nor ego, I am not the senses of hearing or taste, smell or sight. I am neither ether nor earth, nor fire, nor air. I am the Absolute Knowledge and Bliss. I am the Self All-pervading, I am the Self All-pervading."

"I am the Self, changeless, formless, and omnipresent. I am beyond the touch of sense attachment. I am beyond all bondage of relative knowledge. I am the Self All-pervading, I am the Self All-pervading."

So long as the monist goes on with his denial and assertion, he has not yet risen to the experience of the Absolute. He is still trying to remove the dream of multiplicity and get the awareness of Unity or the Absolute. After having attained to it, when he comes down to what may be termed the threshold that separates the superconscious experience of the Absolute from relative consciousness of the world, and tries to describe his

previous experience, he does so more in terms of negation than assertion.

As the monistic goal is often misunderstood and misinterpreted, it is necessary to have a clear conception of it. Sankaracharya, the best authority on the system, sheds much light on its essential principle when he says, "It is the wave that merges itself in the ocean, not the ocean in the wave. So verily, O Lord, when all distinctions are removed, it is I that became absorbed in Thee, not Thou in me." (Shatpadi, 3). The wave as such can never become the ocean. Only by dissociating itself from the wave-form and participating in the nature of its true substance, namely, water, can the wave get itself merged in the ocean and be one with it. The finite can never become the Infinite. What appears to be finite, is really the Infinite. Self-realisation is only the discovery of this eternal truth. The finite by shedding its false sense of finitude realises its own essential nature as the Infinite. The Upanishads describe this process by means of very happy similies. "As pure water poured into pure water becomes the

same," says the Katha Upanishad describing this process, "so does the Self of the sage who has known the All-pervading Being become That." (IV, 15).

Strengthening the Moral Fibre

Are the monistic meditations of any use to those who intellectually appreciate them but cannot follow the monistic path of Self-realisation? Yes, they may read these and dwell on their meaning when they are not engaged in their own forms of spiritual practice and meditation. To the extent they are able to realise the glory of the Self, they will be strengthening their moral fibre.

According to all the great schools of Vedanta, the Soul of man is pure by nature, and religion does not signify the super-addition of anything to it by an outside agency. It is, on the other hand, as Swami Vivekananda puts it, "the manifestation of the Divinity already in man". As dirt cannot wash off dirt, so the constant thought of sin cannot remove sin. The realisation of

man's true nature and its relation to the Divine is the surest way of freeing oneself from sin and its root-cause, ignorance. This is why the Vedanta stresses the potential Divinity of man, and ever enjoins on the aspirant to remember and realise it.

The constant thought of one's true Self and of Its innate purity and divinity serves as a great incentive to moral and spiritual life. It helps one to overcome immorality and weakness, to manifest holiness and strength and to live a nobler life. Says Swami Vivekananda : "Let every man and woman and child without respect of birth or caste, weakness or strength, hear and learn that behind the strong and weak, behind the high and the low, behind everyone, there is that Infinite Soul, assuring the infinite possibility and infinite capacity of all to become great and good. Teach yourself, teach everyone his real nature. Call upon the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

STRENGTHENING THE SENSE OF UNITY

The monistic meditations may serve another purpose. They will bring to the sincere seeker a stronger sense of unity and human solidarity. According to Vedanta unity, even as purity, is not merely the law of the Prophets but the law of our being as well. It is the law of the God within, the Self of all. And these laws are to be realised by subordinating our lower nature to the higher nature, our lower self to the higher Self. As the Vedantic teachers hold, the foundation of morals lies in the metaphysical fact of the unity of all beings in the Universal Self. Ethics thus comes to have not only a utilitarian value but also a philosophical support and metaphysical justification.

We all know from experience that neither divine commandment nor scriptural injunction can make the average man moral. In order to be convinced he wants a more rational justification of morality, especially when he has outgrown the stage of blind belief in dogmas. Speaking on this point Dr. Deussen, the great Vedantic Scholar of Germany, rightly observes: "The

Gospels fix quite correctly as the highest law of morality: *Love your neighbour as yourself.* But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula 'Tat Tvam Asi,' (Thou art That) which gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves, because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves."

With deep insight does a Western writer observe on this point, "Here we have deeply laid the metaphysical foundation of the duty of loving our neighbour and acting towards him as though he was our Self. 'That thou art,' that is to say, there is a deeper inclusive Self in which you and he are one; and loving service is the note or sign of this practical identity."

The same idea is expressed in the Bhagavad Gita with reference to the man of God-vision: "Seeing the Lord existent everywhere, he injures

not the Self by the Self." And not only that, he becomes "engaged in the good of all beings." We thus see that the common source of all moral forces of goodness and unity lies within us, in the God within, in the One-Self, in the Universal Principle of Existence and Light manifesting Itself in all and through all. In the recognition of this Divine Principle lies the hope of true fellowship and world-unity that we need so urgently in our disturbed and distracted world.

Thus rightly understood, the doctrine of the one—the boldest synthesis in the whole history of human thought—is not a lifeless abstraction, but is a practical system which fulfils life. To quote the memorable words of Prof. Max Müller, "After lifting the Self above body and soul, after uniting heaven and earth, God and man, Brahman and Atman, these Vedanta Philosophers have destroyed nothing in the life of the phenomenal beings who have to act and to fulfil their duties in this phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real, and that goodness, virtue, faith, and works are

necessary as a preparation, nay as the *sine qua non*, for the attainment of the highest knowledge which brings the soul back to its source and home and restores it to its true nature, to its Selfhood in Brahman."

The Perfect Man and Ultimate Goal

"Verily," declare the Upanishads, "he becomes Brahman who realises Brahman. He overcomes evil and transcends grief. Being free from all knots of the heart, he attains to Immortality." (Mundaka Up., III, II, 9). Having attained to transcendental consciousness he rises above the phenomenal. In the highest state of super-consciousness, the phenomenon altogether disappears for him. Even when he becomes partially conscious of it and gains an awareness of his body, mind and surroundings, still he retains his super-conscious bent. His whole outlook on life is revolutionised by his transcendental experience. He no longer feels any sense of identification with the objects of the external world but ever remains the witness of them all.

An illumined sage of this type who is established in supreme knowledge is described as one of steady wisdom. Of him the Bhagavad Gita says, "When a man has cast away all the desires of his heart and feels satisfied in the Self alone, then he is said to be one of steady wisdom. Having realised in the transcendental state, the Self dwelling equally in all, he hates no creatures, and is friendly and compassionate towards all. He is free from the feelings of 'I and mine'. Even-minded in pain and pleasure, forbearing, ever content, steady in meditation, self-controlled, possessed of firm convictions, he has his mind and intellect fixed on the Divine."

For the illumined soul it is no longer necessary to deny the reality of the phenomenon and assert the reality of the Self even when he is not in the highest state of superconsciousness. Further, being established in the glory of the Self, he has transcended all moral conflicts inseparable from relative existence. All evils having been eliminated through strenuous moral and spiritual practice, there remain for him during the state in which he is

somewhat conscious of the world, only the good desires which existed before the dawn of supreme knowledge. Speaking of the perfect man, a teacher of Vedanta says, "After realisation humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury, etc., persist like so many ornaments." (Vedantasara).

In the words of Sri Ramakrishna, the man of Self-realisation, like the expert dancer, can never take a false step, although he does not care, like the beginner, to follow every rule by a special effort of the will. In whatever he does, his conduct is in full agreement with the highest ethics, and he is rightly said to be above the distinctions of the relative good and the relative evil. As Prof. Max Müller correctly observes, "This is never intended as freedom in the sense of license, but as freedom that can neither lapse into sinful acts, nor claim any merit for good acts, being at rest and blessed in itself and Brahman."

Having fully attained the goal of life, the illumined seers no longer live for any objects of their own. Their body and mind being in

tune with the Cosmic Power and Will, they live only for fulfilling some cosmic purpose. They may engage themselves in active work for the good of others, or sit still in communion with the Universal Self. But whether they work or not, they set an ideal of the highest perfection and knowledge to impure and ignorant humanity. Their very presence is a blessing to mankind. They promote the good of the world even through silence.

Thus, realising the Eternal and the Immortal as their own self, they remain free in life as in death. They do not belong to any particular religion or country ; for having attained to the Divine, they have become the Divine, and as such one with the souls of all. May their noble lives and examples be a source of abiding inspiration to the seekers after Truth all the world over !

Salutations to the Great Ones ! Salutations to the Great Ones !

Campfèr, Engadin,
Switzerland,
October, 1935

SWAMI YATISWARANANDA

The Divine Life.

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

तमेवैकं जानथ आत्मानम् ।

स्वस्ति वः पाराय तमसः परस्तात् ।

ARISE, awake, realise the Self.
Do ye meditate upon the Self alone.
Godspeed to you in your journey beyond
the darkness of ignorance.

The Upanishads.

I

THE SELF AND THE BODY

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥

I HAVE known the Infinite Being, who is self-effulgent and beyond all darkness and delusion; knowing Him alone can one be saved from death. There is no other way to Immortality.

Svetasvataropanishad, III, 8.

न जायते म्रियते वा विपश्चि-

न्नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ १ ॥

Kathopanishad, II, 18.

अणोरणीयान् महतो महीयान्

आत्मास्य जन्तोर्निहितो गुहायाम् ।

तमक्रतुः पश्यति वीतशोको

धातुप्रसादान्महिमानमात्मनः ॥ २ ॥

Kathopanishad, II, 20.

बृहच्च तद् दिव्यमचिन्त्यरूपं

सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।

दूरात् सुदूरे तदिहान्तिके च

पश्यत्स्विहैव निहितं गुहायाम् ॥ ३ ॥

Mundakopanishad, III, i, 7.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ ४ ॥

Bhagavad Gita, II, 13.

1. The Self is not born, nor does It die. It has not come into being from anything, nor does anything come into being from It. This unborn, eternal, everlasting and ancient One suffers no destruction with the destruction of the body.

2. The Self, smaller than the smallest and greater than the greatest, dwells in the hearts of all creatures. Those who are without worldly desires realise the glory of the Self, free from grief, through the purity of the senses and the mind.

3. That infinite effulgent Being is inconceivable by nature. He is subtler than the subtlest, farther than the farthest and He is ever here within the body. He is realised by the seers as residing within the heart.

4. As are childhood, youth and old age to the soul embodied in this body, so also is to it the attaining of another body. Wise men are not deluded thereat.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व (भारत!) ॥५॥

Bhagavad Gita, II, 18.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ ६ ॥

Bhagavad Gita, II, 19-20.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः (पार्थ!) कं घातयति हन्ति कम् ? ॥७॥

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ ८ ॥

5. These material bodies, which the ever-changeless, indestructible and illimitable Self indwells, are said to be transient.

6. He who takes the Self to be the slayer, and he who takes It to be the slain—neither of them knows the truth. It does neither slay nor is It slain. It is never born; never does It die. It is not that not having been born It again comes into being. It is unborn, eternal, permanent and ever Itself. It is not killed when the body is killed.

7. He who knows It to be indestructible, changeless, without birth and immutable—how can he slay or cause the slaying of another?

8. Even as a man casts off worn-out clothes and puts on others which are new, so does the embodied soul cast off worn-out bodies and enter into others which are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ ९ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ १० ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ ११ ॥

Bhagavad Gita, II, 21-25.

आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद् वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ १२ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य (भारत!) ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ १३ ॥

Bhagavad Gita, II, 29, 30.

इदं शरीरं (कौन्तेय!) क्षेत्रमित्यभिधीयते ।
एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१४॥

9. This Self weapons cut not ; this, fire burns not ; this, water wets not ; and this, wind dries not.

10. This Self cannot be cut, nor burnt, nor wetted, nor dried. It is changeless, all-pervading, unmoving, immovable and eternal.

11. This Self is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing It to be such, thou oughtest not to mourn.

12. Some look upon the Self as marvellous ; others speak of IT as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand IT at all.

13. This, the Indweller in the bodies of all, is ever indestructible. Therefore thou oughtest not to mourn for any creature.

14. This body is called the 'field,' and he who knows it is called the knower of the 'field.'

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु (भारत!) ॥१५॥

Bhagavad Gita, XIII, 2, 3.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १६ ॥

Bhagavad Gita, XIII, 5, 6.

ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥ १७ ॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १८ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १९ ॥

15. Do thou know the Divine to be the Knower in all the bodies.

16. The great elements that compose all material phenomena, ego, intellect, the unmanifested cause of all these, the ten senses, the mind, the five objects of senses, desire, hatred, pleasure, fear, the body, intelligence, fortitude—briefly described, this is the Kshetra (Field, *i.e.*, Matter) with its modifications.

17. I will now describe that which has to be known, knowing which one attains to immortality : It is the beginningless Supreme Brahman ; IT is called neither being nor non-being.

18. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere in the universe, the Supreme Being exists pervading all.

19. It manifests Itself through the functions of all the senses, yet It is without senses. It is unattached, yet It sustains all. It is free from relative existence, yet It is the experiencer of it.

वहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ २० ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ २१ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ २२ ॥

Bhagavad Gita, XIII, 12-17.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २३ ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २४ ॥

20. It is without and within all beings. It is motionless and yet It moves. On account of Its subtlety It is incomprehensible. It is both far and near.

21. Though impartible, yet IT exists as if divided in beings. IT is to be known as the sustainer of beings, generating them and reabsorbing them again into Itself.

22. The Light even of lights, IT is said to be beyond darkness. Knowledge, the one to be known and the goal of knowledge—It dwells in the hearts of all.

23. Know thou that Nature and Spirit are both beginningless; and know thou also that all modifications and Gunas (relative existence) are born of Nature.

24. In the production of the body and the senses, Nature is said to be the cause; in the experience of pleasure and pain, Spirit is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २५ ॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २६ ॥

Bhagavad Gita, XIII, 19-22.

यावत् संजायते किंचित् सत्वं स्थावरजंगमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद् विद्धि (भरतर्षभ!) ॥ २७ ॥

Bhagavad Gita, XIII, 26.

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि (कौन्तेय!) न करोति न लिप्यते ॥२८॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ २९ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति (भारत!) ॥ ३० ॥

Bhagavad Gita, XIII, 31-33.

25. Spirit seated in Nature experiences the relative world born of Nature ; the reason for Its births in good and evil wombs is the Spirit's attachment to the objects of the relative world.

26. The Supreme Spirit dwelling in the body is called the Witness, the Permitter, the Supporter, the Experiencer, the Great Lord and also the Highest Self.

27. Whatever is born, the moving and the unmoving, know that it is through the union of Matter and Spirit.

28. Being without beginning and being free from the taint of relative existence, this immutable, Supreme Self neither acts nor is affected even while existing in the body.

29. As the all-pervading ether is not tainted because of its subtlety, so the Self existing everywhere is not tainted in the body.

30. As the one sun illumines all this world, so does the Spirit which abides in the body illumine the whole body.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ३१ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ३२ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ३३ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ ३४ ॥

Bhagavad Gita, XV, 7-10.

31. An eternal portion of Myself, having become a living soul in the world of life, draws to it the five senses and the mind, all of which abide in Nature.

32. When the individualised soul—who is a portion of the Eternal—obtains a body, and when he leaves it, he takes these and goes, as the wind takes the scents from their seats, the flowers.

33. Presiding over the ear, the eye, the touch, the taste and the smell as also the mind, HE experiences objects.

34. Whether transmigrating from one body to another, or residing in it and experiencing it due to the union with matter and its attributes, the deluded do not see HIM, but those who have the eye of wisdom behold HIM.

II

THE DIVINE, THE SOUL AND THE UNIVERSE

यस्मिन्निदं सं च वि चैकं स
ओतः प्रोतश्च विभुः प्रजासु ।
प्र तद् वोचे अमृतं नु विद्वान्
गन्धर्वो नाम निहितं गुहासु ॥

"HE, in whom this universe is collectively and distributively merged as one, is the Lord of all beings and pervades them breadthwise as well as lengthwise. HE is proclaimed as the Immortal One. HE is the Being seated in the hearts of all.

Taittiriyaranyaka, IV, 3.

सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।
विश्वं नारायणं देवमक्षरं परमं प्रभुम् ॥ ३५ ॥

विश्वतः परमं नित्यं विश्वं नारायणꣳ हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥
पतिं विश्वस्यात्मेश्वरꣳ शाश्वतꣳ शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥ ३६ ॥

नारायणः परं ब्रह्म तत्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥
यच्चकिञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥३७॥

Taittiriyaranyaka.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् संभवतीह विश्वम् ॥ ३८ ॥

Mundakopanishad, I, 1, 7.

35. The Effulgent, All-pervading Being, having innumerable heads and innumerable eyes, is the origin of all the good that exists in the world. HE has manifested HIMSELF as the universe and HE is again the great Deity pervading the elements. Beyond all change, HE is the Supreme Lord of all.

36. HE transcends the whole world, and also manifests Himself as the whole world. HE is the Eternal Being, the Support of all, the Remover of evil. The existence of the whole world depends on HIM.

HE is the Master of the world, the Supreme Self, the Lord, the Permanent Good, the Changeless, the Cosmic Being, the Great Goal of Knowledge, the Self of the universe and the Supreme Refuge.

37. HE is the Supreme Reality ; HE is the Absolute Truth ; HE is the Supreme, Resplendent, All-pervading Being. HE is the centre and support of the whole universe already manifested and will be manifested hereafter.

38. As the spider produces the thread and absorbs it again, as herbs grow on earth, as hairs come out from a living man, even so does the universe spring forth from the Imperishable.

तदेतत् सत्यम्—

यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः (सोम्य!) भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥ ३९ ॥

Mundakopanishad, II, I, 1.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥४०॥

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे (वाग्विवृताश्च वेदाः) ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४१ ॥

Mundakopanishad, II, 3, 4.

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरेकः पिप्पलं स्वाद्व-
त्त्यनश्नन्नन्यो अभिचाकशीति ॥ ४२ ॥

39. This is the truth—As from a blazing fire, there shoot out, by thousands, sparks of the same appearance, so do the various beings originate from that Imperishable, and unto IT verily they go back again.

40. From the Imperishable Being are born vital energy, mind, all the senses, ether, air, fire, water and also the earth which is the support of all.

41. Heaven is the head of the Imperishable Being; the moon and the sun are HIS two eyes; the directions are HIS ears; the air is HIS breath; the universe is HIS heart; and from HIS feet originated the earth. Verily, HE is the inner Self of all beings.

42. Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree; one of them eats the sweet fruits thereof; the other looks on without eating.

समाने वृक्षे पुरुषो निमग्नोऽ-
नीशया मुह्यति शोचमानः ।
जुष्टं यदा पश्यत्यन्यमीश-
मस्य महिमानमिति वीतशोकः ॥ ४३ ॥

Mundakopanishad, III, 12, 13.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वꣳ
सत्यꣳ स आत्मा तत् त्वमसि ॥ ४४ ॥

Chandogyopanishad, VI, x, 3.

भीषास्माद्वातः पवते ; भीषोदेति सूर्यः ;
भीषास्मादग्निश्चेन्द्रश्च ; मृत्युर्धावति पञ्चम इति ॥४५॥

Taittiriyopanishad, II, 8.

एतस्य वा अक्षरस्य प्रशासने (गार्गि !) सूर्याचन्द्रमसौ विधृतौ तिष्ठतः ; एतस्य वा अक्षरस्य प्रशासने (गार्गि !) द्यावापृथिव्यौ विधृते तिष्ठतः ; एतस्य वा अक्षरस्य प्रशासने (गार्गि !) निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ॥४६॥

Brihadaranyakopanishad, III, 8, 9.

43. Seated on the same tree, the individualised person is deluded and grieves over his helplessness. But when he beholds the Other —the worshipful Lord—and also HIS glory, he becomes free from all grief.

44. That which is the subtle Essence—in That has everything its Self. That is the Self ; That is the True ; That Thou art.

45. Through fear of HIM the wind blows. Through fear of HIM the sun rises. Through fear of HIM, the God of Fire, the God of Rain and the God of Death, the fifth, run to do their respective works.

46. At the command of the Imperishable Being the sun and the moon stand apart in their courses ; at the command of the Imperishable Being the earth and the sky stand apart ; at the command of the Imperishable Being time with its moments, hours, days, nights, half-months, months, seasons and years stand regulated.

यस्मात् परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्
(वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः)
तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ४७ ॥

Svetasvataropanishad, III, 9.

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ४८ ॥

Svetasvataropanishad, VI, 11.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
न च मत्स्थानि भूतानि (पश्य मे योगमैश्वरम्) ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ४९ ॥

Bhagavad Gita, IX, 4, 5.

यथाऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ५० ॥

Bhagavad Gita, IX, 6.

47. This whole universe is filled by the All-pervading Person to whom there is nothing superior, and than whom there is nothing smaller or larger.

48. He is the One Deity hidden in all beings, the All-pervading Self abiding in all beings, the Controller of all activities, the Indwelling Self of all, the Witness, the Enlightener, the Absolute beyond all attributes.

49. All this world is pervaded by ME, the Divine, in My unmanifested form ; all beings exist in ME but I do not dwell in them. Nor do beings exist in ME in reality. Bringing forth and supporting the beings, My Self does not dwell in them.

50. As the mighty wind, moving always everywhere, rests ever in the ether, know thou that even so do all beings rest in the Divine.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्र(मोङ्कार ऋक् साम यजुरेव च) ॥ ५१ ॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ५२ ॥

Bhagavad Gita, IX, 17, 18.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

Bhagavad Gita, IX, 29.

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत् तेजो विद्धि मामकम् ॥५४॥

Bhagavad Gita, XV, 12.

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ॥ ५५ ॥

Bhagavad Gita, XV, 15.

51. I, the Divine Being, am the Father of this world as also its Mother, Sustainer and Ultimate Cause. I am the Purifier and the One Thing to be known.

52. I am the Goal, the Supporter and the Lord, the Witness and the Abode, the Refuge and the Friend. I am the Origin, the Dissolution, the Substratum, the Storehouse and the Seed immutable.

53. I, the Divine, am the same to all beings. To ME there is none hateful or dear; but those who worship ME with devotion, they are in ME, and I too am in them.

54. The light which, residing in the sun, in the moon and in the fire, illumines the whole world—know that light to be MINE.

55. I am enthroned in the hearts of all; memory, perception and their loss come from ME. I am verily that which has to be known by all the Scriptures. I, indeed, am the inspirer of their highest wisdom and the knower of their truth.

III

THE WAYS OF THE SPIRITUAL AND THE WORLDLY-MINDED

असंशयं (महाबाहो!) मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु (कौन्तेय!) वैराग्येण च गृह्यते ॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥

WITHOUT doubt the mind is restless and difficult to be controlled, but through practice and non-attachment it may be governed.

Yoga is hard to be attained by one of uncontrolled self; but the self-controlled, striving by right means, can obtain it.

Bhagavad Gita, VI, 35, 36.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥
यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ ५६ ॥

Bhagavad Gita, XV, 17, 18.

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥५७॥

Bhagavad Gita, VII, 3.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ५८ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनो(ऽर्जुन!) ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च (भरतर्षभ!) ॥ ५९ ॥

Bhagavad Gita, VII, 15, 16.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ६० ॥

56. I am the Supreme Person, called the Highest Self. I, the Immutable Lord, pervading the whole universe, sustain it.

As I transcend the Perishable and as I am higher than even the Imperishable, I am well-known in the world and in the Scriptures as the Supreme Person.

57. One, perchance, in thousands strives for perfection ; and one, perchance, among the blessed ones striving thus, knows Me in reality.

58. Those who are wicked, ignorant and vile—they do not devote themselves to Me, being deprived of discrimination by ignorance and being addicted to the nature of the demons.

59. Four kinds of virtuous men worship Me —the distressed, the seekers of knowledge, the seekers of enjoyment, and the wise.

60. Verily, of vain hopes, of vain works, and of vain knowledge are the ignorant senseless souls possessed of the stupefying nature of demons and devils.

महात्मानस्तु मां (पार्थ!) दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ६१ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ६२ ॥

Bhagavad Gita, IX, 12-14.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ६३ ॥

Bhagavad Gita, XV, 11.

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुस्त्वं मार्दवं ह्रीरचापलम् ॥ ६४ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य (भारत!) ॥ ६५ ॥

61. But the great-souled ones, possessed of the divine nature, know the Divine to be the Origin of beings and immutable, and worship HIM with undistracted mind.

62. Glorifying the Divine always, strenuous and steadfast in their vows and bowing down to HIM in devotion, they always worship HIM with constant love.

63. The Yogis striving for perfection behold the Divine dwelling in themselves ; but the unrefined and unintelligent, even though striving, see HIM not.

64. Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away in charity, control of the senses, sacrifice, reading of the Scriptures, austerity, uprightness, non-injuriousness, truth, absence of anger, renunciation, tranquillity, absence of calumniation, compassion for beings, non-covetousness, gentleness, modesty, absence of fickleness ;

65. Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born to a divine heritage.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य (पार्थ !) सम्पदमासुरीम् ॥
दैवी सम्पद् विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि (भारत !) ॥६६॥

Bhagavad Gita, XVI, 1-5.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ६७ ॥

Bhagavad Gita, XVI, 7, 8.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ ६८ ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ६९ ॥

66. Ostentation, arrogance, self-conceit, anger, harshness and ignorance—these belong to one who is born to a demoniac heritage.

The divine heritage is deemed as making for liberation and the demoniac for bondage. Grieve not, for thou art born to the heritage of gods.

67. The persons of demoniac nature know not what to do and what to refrain from; neither purity, nor good conduct, nor truth is in them.

They say, "This universe is without truth, without moral basis, and without a God; it is brought about by mutual union, having lust and nothing else for its cause."

68. Filled with insatiable desires, obsessed by ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

69. Beset with immense cares ending only with death, regarding gratification of lust as the highest aim and feeling sure that this is all;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ ७० ॥

Bhagavad Gita, XVI, 10-12.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ ७१ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ ७२ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥७३॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ ७४ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ ७५ ॥

70. Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure hoards of wealth by unjust means for sensual enjoyment.

71. "This has been gained by me to-day; that desire will I gratify next; this wealth is mine, and that also shall be mine in future."

72. "That enemy has been slain by me, and others also will I slay. I am the lord of all and enjoyer, I am successful, powerful and happy."

73. "I am rich and well-born. Who else is equal to me? I will perform sacrifice, I will give, I will rejoice." Thus are they deluded by ignorance.

74. Bewildered by many a fancy, entrapped in the meshes of delusion and addicted to the gratification of lust, they fall down into a most degraded state.

75. Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices in name, out of ostentation, disregarding ordinances.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ ७६ ॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ ७७ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव (कौन्तेय !) ततो यान्त्यधमां गतिम् ॥७८॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥७९॥

एतैर्विमुक्तः (कौन्तेय !) तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ ८० ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥८१॥

Bhagavad Gita, XVI, 13-23.

76. Possessed of egoism, power, insolence, lust and wrath, these malignant people hate ME—the Self within their own bodies and in those of others.

77. These malicious and cruel evil-doers, most degraded of men, are born perpetually in the race of the demoniacs only, in the cycle of births and deaths.

78. Being born as the demoniac, and deluded birth after birth, they thus fall into a still lower condition, without attaining ME.

79. Triple are the gates to hell, ruinous to the soul of man—lust, anger and greed ; therefore one should avoid these three.

80. The man who has made his escape from these three gates of darkness ensures his own welfare and in the end reaches the Supreme Goal.

81. He who, discarding the ordinance of the Scriptures, acts under the impulse of desire, attains not to perfection nor happiness nor the Goal Supreme.

IV

THE THREEFOLD NATURE OF MAN AND THINGS

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि नत्वहं तेषु ते मयि ॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

WHATEVER states there are pertaining to 'purity', and whatever to 'passion' and to 'dullness', know them to proceed from ME alone ; still I am not in them, but they are in ME.

Deluded by these states, the modifications of the three forces (of Nature), all this world does not know ME, the transcendent and immutable.

Bhagavad Gita, VII, 12, 13.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ८२ ॥

Bhagavad Gita, VII, 14.

सत्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति (महाबाहो !) देहे देहिनमव्ययम् ॥ ८३ ॥

तत्र सत्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चा (नघ !) ॥ ८४ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति (कौन्तेय !) कर्मसङ्गेन देहिनम् ॥ ८५ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति (भारत !) ॥ ८६ ॥

सत्वं सुखे सञ्जयति रजः कर्मणि (भारत !) ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ८७ ॥

82. Verily, this Divine Illusion of MINE, manifesting itself as the Gunas (relative existence), is difficult to cross over; those who devote themselves to ME and to ME alone, can overcome it.

83. Sattwa (harmony or purity), Rajas (passion), Tamas (inertia or dullness)—these forces of Nature (Gunas) fetter the indestructible Spirit in the body.

84. Of these, Sattwa (purity), being stainless, is illuminating and free from evil. It binds one through attachment to happiness and knowledge.

85. Know Rajas to be of the nature of passion, giving rise to thirst and attachment. It binds fast the embodied by attachment to action.

86. And know Tamas (dullness) to be born of ignorance, deluding all embodied beings; it binds fast by heedlessness, indolence and sleep.

87. 'Purity' causes attachment to happiness and 'passion' to action, while 'dullness', verily enshrouding discrimination, binds one to heedlessness.

रजस्तमश्चाभिभूय सत्वं भवति (भारत!) ।
रजः सत्वं तमश्चैव तमः सत्वं रजस्तथा ॥ ८८ ॥

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद् विवृद्धं सत्वमित्युत ॥ ८९ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे (भरतर्षभ!) ॥ ९० ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च
तमस्येतानि जायन्ते विवृद्धे (कुरुनन्दन!) ॥ ९१ ॥

Bhagavad Gita, XIV, 5-13.

कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम् ।
रजसस्तुफलं दुःखमज्ञानं तमसः फलम् ॥ ९२ ॥

सत्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ ९३ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ ९४ ॥

88. 'Purity' prevails when it overcomes 'passion' and 'dullness'; 'passion', when it overpowers 'purity' and 'dullness'; and in like manner 'dullness' predominates when 'purity' and 'passion' are overcome.

89. When the light of intelligence gleams forth from every portal of the body, then one may be sure that 'purity' is predominant.

90. Greed, activity, enterprise, restlessness, longing—these arise when 'passion' is predominant.

91. Darkness, stagnation, heedlessness, delusion—these arise when 'dullness' is predominant.

92. The fruit of 'pure' action is good and taintless; the fruit of 'passion' is misery; and the fruit of 'dullness' is ignorance.

93. From 'purity' arises wisdom; from 'passion' greed; and from 'inertia' arise heedlessness, delusion and ignorance.

94. When the seer beholds no agent other than the forces of Nature and knows that which is beyond, he attains to My being.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ ९५ ॥

Bhagavad Gita, XIV, 16, 17, 19, 20.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९७ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ ९८ ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥ ९९ ॥

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते (भरतश्रेष्ठ !) तं यज्ञं विद्धि राजसम् ॥१००॥

95. The embodied, having transcended this triune Nature which is the cause of the body, frees himself from birth, death, decay and misery, and attains to Immortality.

96. The foods which increase life, energy, strength, health, happiness and cheerfulness, and which are savoury and oleaginous, substantial and agreeable—they are dear to the 'pure'.

Roll no 66 is a fool

97. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning—they are liked by the 'passionate', and they produce pain, grief and disease.

98. The foods which are stale, turned tasteless, putrid and corrupt, which are the leavings of others and impure—they are dear to the 'dull'.

99. That worship is 'pure', which is enjoined by scriptural ordinances, and which is performed by men desiring no fruit and having the implicit faith that worship is a duty.

100. That worship which is performed for the sake of its fruits and for display, know it to be the product of 'passion'.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १०१ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १०२ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१०३॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १०४ ॥

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकांक्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १०५ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १०६ ॥

101. That worship which is contrary to scriptural commands, in which no food is distributed, which is devoid of the chanting of the holy hymns, and without gifts and faith—it is said to be the product of 'dullness'.

102. Worship of the Divine, the holy men, the teachers and the wise; purity, straightforwardness, continence and harmlessness—these are called the austerity of the body.

103. Speech which causes no vexation and is true, agreeable and beneficial, as also regular study of the Scriptures—these are said to form the austerity of speech.

104. Serenity of mind, kindliness, silence, self-control, honesty of motive—these are called austerity of the mind.

105. This threefold austerity, practised by devout men, with great faith and desiring no fruit, is said to be 'pure'.

106. That austerity which is practised with the object of gaining respect, honour and worship and for show is said to be 'passionate'. It is unstable and transitory.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसमुदाहृतम् ॥ १०७ ॥

दातव्यमिति यद् दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद् दानं सात्विकं स्मृतम् ॥१०८॥

यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद् दानं राजसं स्मृतम् ॥१०९॥

अदेशकाले यद् दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत तामसमुदाहृतम् ॥ ११० ॥

Bhagavad Gita, XVII, 8-22.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १११ ॥

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे (पार्थ!) निश्चितं मतमुत्तमम् ॥११२॥

107. That austerity which is practised out of foolish notions by means of self-torture or for the purpose of ruining another is declared to spring from 'dullness'.

108. That gift which is given from a sense of duty to one who can make no return, and which is done in a right place, at an opportune time and to fit person—it is considered 'good'.

109. But what is given for the sake of return or aiming at the fruit, or again grudgingly—that gift is held to be 'passionate'.

110. The gift that is made at the wrong place and time to unworthy persons, without respect or with disdain—that is declared to be 'dull'.

111. The practice of worship, gift and austerity should not be relinquished, but should certainly be performed; for worship, gift and austerity are purifying to the wise.

112. But even these actions should be performed, relinquishing attachment and the fruits. This is My best and certain conviction.

नियतस्य तु सन्यासः कर्मणो नोऽपपद्यते ।
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥११३॥

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥११४॥

कार्यमित्येव यत् कर्म नियतं क्रियते(ऽर्जुन!) ।
संगं त्यक्त्वा फलं चैव स त्यागः सात्विको मतः ॥
न द्वेष्टयकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्वसमाविष्टो मेधावी छिन्नसंशयः ॥ ११५ ॥

Bhagavad Gita, XVIII, 5-10.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकम् ॥११६॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥११७॥

113. The abandonment of an obligatory action is not proper. Its abandonment from delusion is declared to be the result of 'dullness'.

114. He who from fear of bodily troubles relinquishes action because it is painful, does so only due to 'passion' and obtains not the fruit thereof.

115. But he who performs a prescribed duty as something that ought to be done, but renounces all attachment and also the fruit—his abandonment is regarded to be 'pure'. The relinquisher, endued with 'purity' and a steady understanding and free from doubts, neither hates a disagreeable work, nor is attached to an agreeable one.

116. That by which the One Imperishable Substance is seen in all beings, inseparable in the separated, know that knowledge to be 'pure'.

117. But that knowledge which, due to differentiation, sees in all beings various entities of distinct kinds, know that knowledge to be 'passionate'.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ ११८ ॥

नियतं संगरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत तत् सात्विकमुच्यते ॥११९॥

यत् तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद् राजसमुदाहृतम् ॥ १२० ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत् तत् तामसमुच्यते ॥ १२१ ॥

Bhagavad Gita, XVIII, 20-25.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिध्यसिध्योर्निर्विकारः कर्त्ता सात्विक उच्यते ॥१२२॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १२३ ॥

118. Whilst that which clings to one single effect, as if it were the whole, without reason, truth or insight, trivial—that is declared to be 'dull'.

119. An ordained action, done without love or hatred by one not desirous of the fruit and free from attachment, is declared to be 'pure' by nature.

120. But the action which is performed with desires or with self-conceit, and with much effort, is declared to originate in 'passion'.

121. That action is declared to be 'dull', which is undertaken through delusion, without heed to the consequences, loss, injury and ability.

122. An agent who is free from attachment, non-egoistic, endowed with fortitude and enthusiasm and unaffected in success and failure, is called 'pure'.

123. An agent who is passionate, desiring the fruits of action, greedy, violent, impure, and easily elated or dejected, is said to be 'passionate'.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १२४ ॥
Bhagavad Gita, XVIII, 26-28.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा (पार्थ!) सात्विकी ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा (पार्थ!) राजसी ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा (पर्थ!) तामसी ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा (पार्थ!) सात्विकी ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽ(र्जुन!) ।
प्रसङ्गेन फलाकांक्षी धृतिः सा (पार्थ!) राजसी ॥ १२९ ॥

124. Unsteady, vulgar, arrogant, dishonest, malicious, indolent, despondent and procrastinating—such an agent is called 'dull'.

125. That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation—that intellect is 'pure'.

126. That which has a distorted apprehension of righteousness and its opposite, and also of right action and its opposite—that intellect is 'passionate'.

127. That which, being enveloped in darkness, regards unrighteousness as righteousness and views all things in a perverted light—that intellect is 'dull'.

128. The firmness by which the functions of the mind, the vital forces and the senses are regulated—that firmness which has become unswerving through Yoga is of the nature of 'purity'.

129. But that by which one holds fast to righteous conduct, pleasure and wealth, and desires the fruit of each on its occasion—that firmness is of the nature of 'passion'.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा (पार्थ !) तामसी ॥१३०॥

Bhagavad Gita, XVIII, 30-35.

अभ्यासाद् रमते यत्र दुःखान्तं च निगछति ।
यत् तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रकाशजम् ॥१३१॥

विषयेन्द्रियसंयोगाद् यत् तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥१३२॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ॥ १३३ ॥

Bhagavad Gita, XVIII, 36-39.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १३४ ॥

130. That by which a stupid man does not give up sleep, fear, grief, despondency and overweening conceit—that firmness is of the nature of ' dullness '.

131. That happiness which one learns to enjoy by habit, by which one comes to the end of pain, and which is like poison at first but like nectar at the end, is declared to be " pure ": it is born of the transcendence of intellect due to Self-realisation.

132. That happiness which arises from the contact of object with sense, which, though at first like nectar, is at the end like poison, is declared to be " passionate ".

133. That happiness which begins and results in self-delusion, and arises from sleep, indolence and heedlessness, is declared to be " dull ".

134. Control of mind and senses, austerity, purity, forbearance and uprightness ; knowledge, realisation and belief in a hereafter—these are the qualifications of the true Brahmin (born of a truly Sattwika nature).

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १३५ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १३६ ॥

Bhagavad Gita, XVIII, 42-44.

135. Prowess, boldness, fortitude, dexterity, also not flying from battle, generosity, and sovereignty are the qualifications of the true Kshattriya (born of a Sattwika-Rajasika nature).

136. Agriculture, cattle-rearing and trade are the duties of a true Vaishya (born of a Rajasika-Tamasika nature). Action consisting of service is the duty of the typical Sudra (born of a Tamasika-Rajasika nature).

V

GENERAL MEANS TO DIVINE REALISATION

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

SOME by meditation behold the Self in their own intelligence by the purified heart. Others realise IT through the path of knowledge, and still others through the path of selfless activity dedicated to the Divine.

Some again, not knowing these ways, worship ME as they have heard from others. Even these cross beyond death, regarding what they have heard as the Supreme Refuge.

Bhagavad Gita, XIII, 24, 25.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते।
दृश्यते त्वग्र्यया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१३७॥

Kathopanishad, III, 12.

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत्।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १३८ ॥

Kathopanishad, III, 15.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १३९ ॥

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ १४० ॥

Kathopanishad, VI, 14, 15.

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्दधीत।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं (सोम्य!) विद्धि ॥ १४१ ॥

137. This Self, hidden in all beings, reveals ITSELF not to all. IT is seen only by the subtle seers through their one-pointed and refined intellect.

138. Having realised That which is without sound, without touch, formless, imperishable, and also without taste and smell, eternal without beginning or end, and beyond all manifestation—one is liberated from the jaws of death.

139. When all the desires that dwell in the heart are destroyed, then the mortal becomes Immortal and here itself attains the Infinite Being.

140. When all the knots of the heart are rent asunder, the mortal becomes Immortal—this is the end of all spiritual instruction.

141. Having taken the mighty bow, which is the Upanishads, place on it the arrow rendered sharp by constant worship. Having drawn it with the mind absorbed in HIS thought, hit that mark—the Imperishable All-Pervading Being.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ १४२ ॥

यस्मिन् द्यौः पृथिवी चान्तरिक्ष-
मोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥ १४३ ॥

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ ह्यात्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥ १४४ ॥

Mundakopanishad, II, ii, 3-6.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥ १४५ ॥

Mundakopanishad, III, i, 5.

142. "OM", the divine Symbol, is the bow; the soul indeed is the arrow; and the Eternal Infinite Being is the target. Carefully that target is to be hit, and one has to become absorbed in HIM just as the arrow becomes one with its target.

143. Know that One Self only, by whom heaven, earth and sky, the mind and vital powers, are permeated. Give up all vain talks. This is the way to Immortality.

144. In manifold ways he lives there within (the heart), where all the arteries meet like spokes in the nave. Meditate upon the Indwelling Self as "Om". Godspeed to you in your journey beyond the darkness of ignorance.

145. This resplendent and pure Self whom the sinless souls realise as residing within their body can be attained by truthfulness, concentration, true knowledge and unbroken continence.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ १४६ ॥

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ १४७ ॥

Mundakopanishad, III, ii, 3, 4.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चन ॥१४८॥

Taittiriyopanishad, II, 9.

सर्वं खल्विदं ब्रह्म, तज्जलानिति शान्त उपासीत ॥

Chandogyopanishad, III, 14, 1.

स एव सर्वं यद् भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥१५०॥

146. This Self cannot be attained by the study of the scriptures, nor by the intellect, nor even by much learning. By him is IT attainable whom IT chooses—to whom IT reveals ITS real nature.

147. This Self cannot be attained by the weak, nor by the inattentive, nor even by improper austerity. The wise one who strives through proper means merges in the Infinite Self.

148. He who knows the bliss of that Infinite Principle, whence all speech turns back with mind, failing to reach IT—he has no cause of fear.

149. All that is perceived is verily the One All-Pervading Being. Calmly meditate on HIM from Whom the universe has its origin, in Whom it is merged, and by Whom it is sustained.

150. HE alone is all that was and all that will be. Knowing HIM, the Eternal, one transcends death—there is no other way to freedom.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ १५१ ॥

Kaivalyopanishad, I, 9, 10.

तिलेषु तैलं दधनीव सर्पि-
  रापः स्रोतस्स्वरणीषु चाग्निः ।
एवमात्मात्मनि गृह्यतेऽसौ
  सत्येनैनं तपसा येऽनुपश्यन्ति ॥ १५२ ॥

Svetasvataropanishad, I, 15.

घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ १५३ ॥

Brahmabindupanishad, 20.

क्लैव्यं मा स्म गमः (पार्थ!) नैतत् त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ (परन्तप!) ॥१५४॥

Bhagavad Gita, II, 3.

साङ्ख्ययोगौ पृथक् बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ १५५ ॥

151. Seeing the Self in all beings and all beings in the Self, one attains the Highest Existence, and not by any other means.

152. As is oil in the sesamum seed, butter in the curd, water in the flowing streams and fire in the wood, so is that Atman to be discovered in oneself by a person who searches after IT through truth and concentration.

153. Like butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.

154. Yield not to weakness. It does not become thee. Cast off base weakness, and arise.

155. Children and not the wise speak of knowledge and performance of action as distinct. HE who is truly established in one gains the fruit of both.

यत् साङ्ख्यैः प्राप्यते स्थानं तद् योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥

Bhagavad Gita, V, 4, 5.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ १५७ ॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ १५८ ॥

Bhagavad Gita, VI, 5, 6.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ १५९ ॥

Bhagavad Gita, VII, 28.

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि (कौन्तेय !) तत् कुरुष्व मदर्पणम् ॥

Bhagavad Gita, IX, 27.

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥१६१॥

156. The state which is gained by the followers of the path of knowledge is also reached by they who follow the path of selfless work. Who sees knowledge and performance of action as one, he truly sees.

157. A man should uplift himself by his higher self. So let him not weaken this self. For this self is the friend of oneself, and this self is also the enemy of oneself.

158. The self is the friend of him who has conquered the lower self by the higher. But to him whose lower self has not been conquered thus, the self behaves like a foe.

159. Those men of virtuous deeds whose sin has come to an end and who are freed from the delusion of conflicting emotions and sensations, worship ME with firm resolve.

160. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, do that as an offering unto ME, the Divine.

161. Even if the most sinful man worships ME, with devotion to none else, he should be regarded as good, for he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
(कौन्तेय!) प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

Bhagavad Gita, IX, 30, 31.

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥१६३॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ १६४ ॥

Bhagavad Gita, IX, 33, 34.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥१६५॥

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१६६॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१६७॥

Bhagavad Gita, X, 8, 11.

162. Soon does he become righteous and attain to eternal peace. Know it for certain—My devotee is never lost.

163. Having obtained this transient and joyless world, do thou worship ME.

164. Fill thy mind with ME; be devoted to ME; sacrifice unto ME; bow down to ME. Thus making thy heart steadfast in ME and taking ME as the Supreme Goal, thou shalt come to ME.

165. I am the origin of all; from ME everything evolves—thus thinking, the wise worship ME with rapturous love.

166. With their minds wholly fixed in ME, with their life absorbed in ME, mutually enlightening and always speaking of ME, they are satisfied and delighted.

167. To them, ever steadfast and serving ME with affection, I give the right knowledge by which they come unto Me. Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the lamp of wisdom.

भक्त्या त्वनन्यया शक्य अहमेवंविधो(ऽर्जुन !)
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च (परन्तप !) ॥ १६८॥

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति (पाण्डव !) ॥१६९॥

Bhagavad Gita, XI, 54-55.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१७०॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१७१॥

Bhagavad Gita, XVIII, 65, 66.

168. By one-pointed devotion, I may be known in My universal form and seen in reality and also entered into.

169. He who does work for ME alone and has ME for his goal, who is devoted to ME and free from attachment and enmity to any being—he realises ME.

170. Merge thy mind in ME ; be devoted to ME ; offer worship to ME ; bow down to ME. I assure thee—thou wilt then reach me without fail, for thou art dear to me.

171. Relinquishing the path of formal good and evil, take refuge in ME alone. Grieve not —I will absolve you from all sins.

VI

ETHICAL CULTURE

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

He who has not turned away from wickedness, who is not tranquil, who is unmeditative and whose mind is not at rest—he can never attain the Self even by knowledge.

Kathopanishad II, 24.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयः
(ते उभे नानार्थे पुरुषꣳ सिनीतः ।)
तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थाद् य उ प्रेयो वृणीते ॥ १७२ ॥

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ १७३ ॥

Kathopanishad, II, 1, 2.

आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ १७४ ॥

इन्द्रियाणि हयानाहुर्विषयाꣳस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ १७५ ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥१७६॥

172. One thing is the good and quite different indeed is the pleasant. It is well with him who follows the good, but loses he the goal, who chooses the pleasant.

173. Both the good and the pleasant are laid before man. The wise one discriminates the two, having examined them well. The wise man prefers the good to the pleasant, but the man of little understanding chooses the pleasant through avarice and attachment.

174. Know the Self to be the master sitting in the chariot, and the body as the chariot. Consider the intellect as the charioteer, and the mind as the rein.

175. The senses are the horses and the sense-objects are the roads. The wise call the Self the enjoyer when HE is united with the body, senses and mind.

176. One who is always of unrestrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥१७७॥

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत् पदमाप्नोति सꣳसारं चाधिगच्छति ॥१७८॥

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत् पदमाप्नोति यस्माद् भूयो न जायते ॥१७९॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान् नरः ।
सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् ॥

Kathopanishad, III, 3-9.

177. But he who is always of restrained mind and has right understanding, his senses are controlled like the good horses of a charioteer.

178. He who is devoid of proper understanding, is thoughtless and is always impure never attains the goal, and gets into the round of births and deaths.

179. But he who is intelligent, who is ever pure and whose mind is controlled, reaches that goal whence none is born again.

180. The man who has intelligence for his charioteer and the mind as the well-controlled rein attains the end of the journey—the supreme state of the All-pervading Self.

VII

THE PATH OF SELFLESS ACTIVITY

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

THY right is to work only, but never to the fruits thereof. So do not work with an eye to the fruits of thy actions, nor be thou prone to inaction.

Bhagavad Gita, II, 47.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयः
(ते उभे नानार्थे पुरुषꣳ सिनीतः ।)
तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थाद् य उ प्रेयो वृणीते ॥ १७२ ॥

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ १७३ ॥

Kathopanishad, II, 1, 2.

आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ १७४ ॥

इन्द्रियाणि हयानाहुर्विषयाꣳस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ १७५ ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥१७६॥

172. One thing is the good and quite different indeed is the pleasant. It is well with him who follows the good, but loses he the goal, who chooses the pleasant.

173. Both the good and the pleasant are laid before man. The wise one discriminates the two, having examined them well. The wise man prefers the good to the pleasant, but the man of little understanding chooses the pleasant through avarice and attachment.

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176. One who is always of unrestrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥१७७॥

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत् पदमाप्नोति संसारं चाधिगच्छति ॥१७८॥

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत् पदमाप्नोति यस्माद् भूयो न जायते ॥१७९॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान् नरः ।
सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् ॥

Kathopanishad, III, 3-9.

177. But he who is always of restrained mind and has right understanding, his senses are controlled like the good horses of a charioteer.

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VII

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कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
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THY right is to work only, but never to the fruits thereof. So do not work with an eye to the fruits of thy actions, nor be thou prone to inaction.

Bhagavad Gita, II, 47.

पराञ्चि खानि व्यतृणत् स्वयंभूः
तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद् धीरः प्रत्यगात्मानमैक्षद्
आवृत्तचक्षुरमृतत्वमिछन् ॥ १८१ ॥

पराचः कामाननुयन्ति बालाः
ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ १८२ ॥

Kathopanishad, IV, 1, 2.

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १८३ ॥

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव ॥ १८४ ॥

181. The Self-existent Being has so made the senses that they go outward, and hence man sees the external world and not the Inner Self. Only perchance some wise man desirous of Immortality turns his eyes inwards and beholds the Indwelling Self.

182. Ignorant souls pursue the external pleasures, and so they fall into the wide-spread snare of death. But the wise do not desire anything in this world, having known what is eternal in the midst of the transient.

183. Speak the truth. Follow the path of virtue. Swerve not from the study of the scriptures. Never swerve from truth. Never swerve from the path of virtue. Do not deviate from what is beneficial. Do not deviate from the path leading to your welfare. Do not stray away also from the study and teaching of the Scriptures.

184. Let thy mother be a god to thee. Let thy father be a god to thee. Let thy teacher be a god to thee.

अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि ॥ १८५ ॥

Taittiriyopanishad, I, xi, 1, 2.

दाम्यत दत्त दयध्वमिति ; तदेतत् त्रयं शिक्षेत्—दमं दानं दयामिति ॥ १८६ ॥

Brihadaranyakopanishad, V, ii, 3.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ।
अशुभेषु समाविष्टं शुभेष्वेवावतारयेत् ॥ १८७ ॥

Muktikopanishad, II, v, 6.

मात्रास्पर्शास्तु (कौन्तेय !) शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व (भारत !) ॥

Bhagavad Gita, II, 14.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
संगात् संजायते कामः कामात् क्रोधोऽभिजायते॥ १८९॥

185. Let thy guest be a god to thee. Let only those works be done by thee that are free from blemishes, and not others. Only those deeds are to be performed by thee that are good, and not others.

186. Subdue the senses, give alms, be compassionate. Practise these three virtues—control of the senses, charity and compassion.

187. The stream of tendencies flowing through good and evil channels is to be directed by self-effort along the good path. When it has entered the evil path, it is to be turned towards the good path.

188. Sensations of heat and cold, of pain and pleasure are born only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently.

189. Man forms an attachment to objects when he broods over them. From attachment comes longing, and from longing anger grows.

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति॥ १९०॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ १९१ ॥

Bhagavad Gita, II, 62-64.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥१९२॥

Bhagavad Gita, III, 34.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ १९३ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ १९४ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण (कौन्तेय!) दुष्पूरेणानलेन च ॥ १९५॥

190. From anger comes delusion, and from delusion loss of memory ; from loss of memory comes the ruin of discrimination, and from the ruin of discrimination man perishes.

191. But the self-controlled man, moving among objects with senses under restraint and free from attraction and aversion, attains tranquillity.

192. Attachment and aversion of the senses for their respective objects are natural to man. Let none come under their sway, they are his foes.

193. It is desire, it is anger, born of the restlessness of the soul. It consumes and corrupts everything. Know it to be your foe in this world.

194. As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is knowledge covered by desire.

195. This desire which is the constant enemy of the wise beclouds the knowledge of man. It is verily an insatiable fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ १९६ ॥

तस्मात् त्वमिद्रियाण्यादौ नियम्य (भरतर्षभ !) ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशिनम् ॥ १९७ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ १९८ ॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं (महाबाहो !) कामरूपं दुरासदम् ॥१९९॥

Bhagavad Gita, III, 37-43.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ २०० ॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ २०१ ॥

196. The senses, the mind and the intellect are said to be its abode. Through these it deludes the embodied by veiling his wisdom.

197. Therefore, controlling the senses at the outset, kill desire, the source of all sins and the destroyer of knowledge and realisation.

198. The senses are said to be superior to the body, the mind is superior to the senses, and the intellect is superior even to the mind. That which is superior to the intellect is the Self.

199. Thus knowing HIM who is superior to the intellect and restraining the self by the Self, destroy that enemy (desire) who is hard to overcome.

200. Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service to the teacher, purity, steadiness, self-control ;

201. Renunciation of sense-objects, and also absence of egoism, reflection on the evils of birth, death, old age, sickness and pain ;

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ २०२ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ २०३ ॥

अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमितिप्रोक्तं अज्ञानं यदतोऽन्यथा ॥ २०४ ॥

Bhagavad Gita, XIII, 7-11.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ २०५ ॥

Manu Smriti, VI, 92.

यत् कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।
तत् प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥ २०६ ॥

Manu, IV, 161.

202. Non-attachment, non-identification of the self with son, wife, home and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable ;

203. Unswerving devotion to God by concentration on HIM, resort to sequestered places, distaste for the society of worldly men ;

204. Constant application to spiritual knowledge, insight into the spirit of philosophy—this is declared to be knowledge, and what is opposed to it is ignorance.

205. Fortitude, forgiveness, self-control, abstention from unlawful gain, purity of body and mind, sense-control, knowledge of the scriptures, knowledge of the Supreme Being, truthfulness, freedom from anger—these constitute the tenfold path of virtue.

206. Let a man do that diligently, in doing which his heart feels real satisfaction, and let him avoid the opposite of it.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ २०७ ॥

Manu, IV, 139.

हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोऽधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥२०८॥

Manu, IV, 141.

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥२०९॥

Manu, IV, 163.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ २१० ॥

Manu, X, 63.

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा ।
धर्मतोऽधर्मतश्चैव धर्मे दद्यात् सदा मनः ॥ २११ ॥

Manu, XII, 23.

207. One should speak what is true and pleasant. He should neither speak an unpleasant truth nor a pleasant lie. This is the eternal path of virtue.

208. One should not insult those who are defective in limbs, who have redundant limbs, who are ignorant, who are aged, who are wanting in beauty or wealth and also who are low in birth.

209. Let one avoid atheism, contempt of scriptures and divine forces, hatred, hypocrisy, pride, anger and severity.

210. Harmlessness, truthfulness, non-stealing, purity of body and mind, control of the organs—this in brief is the path of virtue for everybody.

211. Reflecting in one's mind on the conditions of creatures produced by virtue and vice, one should always set one's mind on virtue.

अहिंसा सत्यमक्रोध आनृशंस्यं दमस्तथा ।
आर्जवश्चैव (राजेन्द्र!) निश्चितं धर्मलक्षणम् ॥२१२॥

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥२१३॥

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः ।
अहिंसा गुरुशुश्रूषा तीर्थानुसरणं दया ॥
आत्मव्रतमलोभित्वं देवतानां च पूजनम् ।
अनभ्यसूया च तथा धर्मः सामान्य उच्यते ॥२१४॥

Mahabharata.

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।
अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥
सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः ।
नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः ।
तेष्वात्मदेवताबुद्धिः सुतरां नृषु (पाण्डव!) ॥

212. Non-injury, truthfulness, absence of anger, absence of cruelty, self-control, straightforwardness—these form the essentials of the path of virtue.

213. Worship, study of the scriptures, charitable gifts, austerity, truthfulness, forbearance, self-control, absence of greediness—this is the eightfold path of virtue.

214. Forbearance, truthfulness, self-control, purity, charity, controlling the organs, non-injury, serving the preceptor, visiting holy places, compassion, devotion to the Self, absence of greediness, worship of the Divine, and absence of envy—these form the code of right conduct to be followed by everybody.

215. Truthfulness, compassion, austerity, cleanliness and purity, forbearance, right judgment, restraint of the organs, self-control, harmlessness, chastity, alms-giving, study of the scriptures, straightforwardness, contentment, service of the same-sighted seers, gradual abstinence from worldly pursuits, reflection on

श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥
नृणामयं परो धर्मः सर्वेषां समुदाहृतः ।
त्रिंशल्लक्षणवान् (राजन् !) सर्वात्मा येन तुष्यति २१५॥

Srimadbhagavatam, VII, 11, 8-12.

पौरुषेणाप्यते (राजन् !) प्रार्थितव्यं फलं नरैः ।
दैवमेव विजानन्ति नराः पौरुषवर्जिताः ॥ २१६ ॥

तस्मात् सदैवकर्तव्यं स्वधर्मे पौरुषं नरैः ।
विपत्तावपि यस्येह परलोके ध्रुवं फलम् ॥ २१७ ॥

नालसाः प्राप्नुवन्त्यर्थान् न च दैवपरायणाः ।
तस्मात् सर्वप्रकारेण पौरुषे यत्नमाचरेत् ॥ २१८ ॥

Matsyapuranam.

men's turns of fortune, silence, self-examination, distribution of food among sentient beings according to their need, regarding the embodied beings, especially men, as divinities and also listening to the praises of the Lord, glorifying and remembering HIM, bowing before HIM, regarding oneself as HIS servant, worshipping HIM as a friend, dedicating oneself to HIM —these are declared to be the thirty universal principles of virtue whereby the Lord, the Self of all, is pleased.

216. Men obtain the desired fruit by personal effort. Only those wanting in manliness speak of destiny.

217. Therefore a man should always make self-effort his duty in life ; even if that effort should fail in this world, in another world its fruit is sure and certain.

218. Neither the lazy nor those who solely depend on destiny obtain their objects. Therefore one should by all means persist in self-effort.

दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता ।
तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम् ॥ २१९ ॥

यथाह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥ २२० ॥

Yajnavalkya Smriti, I, 349-351.

सुखदु:खे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २२१ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २२२ ॥

योगस्थ: कुरु कर्माणि सङ्गं त्यक्त्वा (धनञ्जय !)
सिध्यसिध्यो: समो भूत्वा समत्वं योग उच्यते ॥ २२३ ॥

Bhagavad Gita, II, 38, 40, 48.

219. Success of actions rests equally on destiny and one's efforts. Of these two, destiny is the expression of the efforts made in a previous life.

220. As a chariot cannot move on only one wheel, so without personal effort destiny does not succeed in accomplishing anything.

221. Viewing alike pleasure and pain, gain and loss, conquest and defeat, engage thyself in battle. Thou wilt thus incur no sin.

222. In this spiritual path no effort, even though incomplete, is ever wasted, nor is it attended with sins of omission as in the path of rituals. Even a little practice of it protects one from the great terror of birth and death.

223. Work with mental poise, having freed yourself from all attachment and anxious thoughts regarding success and failure. This evenness of mind is known as Yoga.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म (कौन्तेय!) मुक्तसङ्गः समाचर ॥ २२४ ॥

Bhagavad Gita, III, 9.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ २२५ ॥

Bhagavad Gita, III, 19.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २२६ ॥

तत्ववित् तु (महाबाहो!) गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २२७ ॥

Bhagavad Gita, III, 27, 28.

मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ २२८ ॥

Bhagavad Gita, III, 30.

224. The world is bound by actions other than those performed for the sake of worship. Do thou therefore perform actions as worship alone, devoid of attachment.

225. Do thou therefore perform thy duties without attachment. By performing actions without attachment, a person attains to the Highest.

226. Actions are wrought all around by the forces of Nature. But with the understanding deluded by egoism, man thinks, "I am the agent".

227. A true seer who knows the distinction of the Self from Nature's forces and their works does not identify himself with them, perceiving, "It is not I but the senses that act on sense-objects".

228. Surrendering all actions to the Divine, fixing the thoughts on the Immanent Self and abandoning all longings and selfishness, fight without fear and excitement.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥२२९॥

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ २३० ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२३१॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥२३२॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२३३॥

229. Works performed as worship are no work at all, for they fail to bind. But inactivity in the matter of duty is really work, for it causes bondage. He who thus sees inaction in action, and action in inaction, he is intelligent among men, he is a Yogi and a doer of all actions.

230. Whose undertakings are all devoid of plans born of desires for results, and whose actions are burnt by the fire of knowledge—him the sages call the wise.

231. Forsaking the clinging to fruits of actions, ever satisfied, and depending on none for one's worldly welfare, he does not really do anything, even though engaged in action.

232. Free from longings, having control over the body and mind, and possessing nothing as his own, he does not suffer any evil consequence by doing mere bodily action.

233. Content with what comes unsought, unaffected by pleasure and pain, free from envy, even-minded in success and failure, he is not bound even while acting.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३४ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २३५ ॥

Bhagavad Gita, IV, 18-24.

234. Devoid of attachment, liberated, with mind centred in knowledge and performing work as worship, all his actions melt away leaving no trace behind.

235. For him the instruments of sacrifice, the oblation, the sacrificial fire and the sacrificer are all manifestations of the Divine. By fixing the mind thus on the Divine manifest in actions, he reaches HIM alone.

VIII

THE PATH OF DEVOTION

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः (पार्थ !) सर्वशः ॥

IN whatever way men worship ME, in the same way do I fulfil their desires. It is MY path that men tread on all sides.

Bhagavad Gita, IV, 11.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ २३६ ॥

Bhagavad Gita, V, 12.

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि (कौन्तेय!) तत् कुरुष्व मदर्पणम् ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २३८ ॥

Bhagavad Gita, IX, 27, 28.

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यगीत्यभिधीयते ॥ २३९ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्यासिनां कचित् ॥२४०॥

Bhagavad Gita, XVIII, 11, 12.

236. The well-poised, forsaking the fruit of action, attain the peace born of steadfastness in devotion; the unbalanced on the other hand, impelled by desire, are bound by attachment to the fruit of action.

237. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away in charity, whatever thou practisest as austerity, do them as an offering unto ME.

238. Thus shalt thou be freed from the bondage of actions, bearing good and evil results. With the heart steadfast in the Yoga of renunciation and being liberated, thou shalt come unto ME.

239. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a man of true renunciation.

240. The threefold fruit of action—disagreeable, agreeable and mixed—accrues to the non-relinquisher, but never to the man who has renounced.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
(स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु) ॥२४१॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥२४२॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥२४३॥

सहजं कर्म (कौन्तेय !) सदोषमपि न त्यजेत् ।
सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः ॥ २४४ ॥

Bhagavad Gita, XVIII, 45-48.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ २४५ ॥

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ २४६ ॥

Bhagavad Gita, XVIII, 56, 57.

241. Devoted to his own duty, man attains the highest perfection.

242. From whom proceeds the evolution of all beings, by whom everything is pervaded, worshipping HIM with his own duty, a man attains perfection.

243. Better one's own Dharma (duty), though imperfect, than the duty of another well-performed. He who does the duty dictated by his own nature incurs no stain.

244. One should not relinquish the duty to which one is born, though it be attended with evil; for all undertakings are enveloped by evil as fire by smoke.

245. Even though doing all actions always, MY devotee who takes refuge in ME gains the Eternal and Immutable State through MY grace.

246. Resigning mentally all deeds in ME, having ME as the highest goal and resorting to the devotion of right knowledge, do thou ever fix thy mind on ME.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२४७॥

Bhagavad Gita, VII, 21.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २४८ ॥

Bhagavad Gita, IX, 26.

ये तु सर्वाणि कर्माणि मयि सन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् (पार्थ !) मय्यावेशितचेतसाम् ॥
मय्येव मन आधत्स्व मयि वुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ २५० ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं (धनञ्जय !) ॥२५१॥

247. Whatever Divine form a devotee seeks to worship with faith, that faith of his do I make unwavering.

248. Whoever offers ME with devotion a leaf, a flower, a fruit or some water—that gift of love, made by the pure-minded, I accept.

249. Those who worship ME, resigning all actions to ME, regarding ME as the Supreme Goal, meditating on ME with single-minded Yoga—to those whose minds are thus set on ME, verily I become ere long the Saviour out of the ocean of mortal existence.

250. Let thy mind be fixed only on ME, let thy intellect abide in ME; thou shalt no doubt live in ME hereafter.

251. If thou art not able to fix thy mind steadily on ME, then by repeated practice of concentration do thou try to reach ME.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥२५२॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ २५३ ॥

Bhagavad Gita, XII, 6-11.

ईश्वरः सर्वभूतानां हृद्देशे(ऽर्जुन!) तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ २५४ ॥

तमेव शरणं गच्छ सर्वभावेन (भारत!) ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Bhagavad Gita, XVIII, 61, 62.

252. If thou art not able to practise this concentration, be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection.

253. If thou art not capable of doing even this, then abandoning the fruits of action, take refuge in Me with thy mind subdued.

254. The Lord dwells in the hearts of all beings, causing them to revolve by His divine power (Maya), as if they were mounted on a machine.

255. Take refuge in Him with all thy heart ; by His grace shalt thou attain Supreme Peace and the Eternal Abode.

IX

THE PATH OF KNOWLEDGE

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

THE man of faith who is devoted to spiritual knowledge and practice of self-control gains wisdom. Having obtained wisdom, he gains Supreme Peace at once.

Bhagavad Gita, IV, 39.

श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञानयज्ञः (परन्तप !) ।
सर्वं कर्माखिलं (पार्थ !) ज्ञाने परिसमाप्यते ॥२५६॥

Bhagavad Gita, IV, 33.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ २५७ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते(ऽर्जुन !)
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ २५८ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥२५९॥

Bhagavad Gita, IV, 36-38.

योगसन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति (धनञ्जय !) ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्वैनं संशयं योगमातिष्ठोत्तिष्ठ (भारत !)॥ २६१ ॥

Bhagavad Gita, IV, 41, 42.

256. Knowledge as sacrifice is superior to sacrifice performed with material objects. All action in its entirety attains its consummation in knowledge.

257. Even if thou art the most sinful among evil-doers, yet by the raft of knowledge alone thou shalt go across all sin.

258. As a blazing fire reduces fuel into ashes, so does the fire of knowledge reduce all Karma to ashes.

259. Verily, there exists nothing in this world so thoroughly purifying as knowledge. In good time, having reached perfection in Yoga, one realises it oneself in one's own heart.

260. He who has renounced all deeds by surrendering them to the Divine, whose doubts have been rent asunder by knowledge and who is established in the Self—he is not bound by actions.

261. Cut asunder, with the sword of knowledge, this doubt about the Self that has cropped up in your heart due to ignorance, and take refuge in Yoga.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥२६२॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

Bhagavad Gita, VII, 17, 18.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ २६४ ॥

Bhagavad Gita, XII, 3, 4.

262. Of all virtuous men, the most excellent are the wise who are ever-steadfast and endowed with devotion to the One, for exceedingly dear am I to the wise, and they are dear to ME.

263. Noble indeed are all who worship ME, but the wise man I regard as MY very Self, for with his mind steadfast, he is established in ME alone as the Supreme Goal.

264. Those who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable, the Eternal, having subdued all the senses, even-minded under all circumstances and engaged in the welfare of all beings —they verily reach ME.

X

THE PATH OF CONCENTRATION AND MEDITATION

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

THE Yogi should constantly practise concentration, retiring into solitude. Let him be absolutely alone, without possessions and longings, and controlled in body and mind.

Bhagavad Gita, VI, 10.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ २६५॥

Bhagavad Gita, VI, 12.

प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥२६६॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ २६७॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चा(र्जुन !) ॥२६८॥

युक्ताहारविहारस्य युक्तचेष्टस्य योगिनः ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ २६९ ॥

265. Taking his place on an appropriate seat, making the mind one-pointed and subduing the functions of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

266. With the heart serene and fearless, firm in the vow of chastity, with the mind controlled and ever thinking of the Divine, let him sit in Yoga, having the Divine as his Supreme Goal.

267. Always keeping the mind steadfast, the Yogi of subdued mind attains the peace which resides in ME and culminates in emancipation.

268. Success in Yoga is not for him who eats too much or too little. It is not for him who sleeps too long or too little.

269. To him who is temperate in eating and recreation, in his effort for work and in his sleep and wakefulness, Yoga becomes the destroyer of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥२७०॥

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ २७१ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
सुखमात्यन्तिकं यत् तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः ॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥
तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२७२॥

270. When the completely controlled mind rests serene in the Self alone, free from all longing after objects of desires, then is one called steadfast in Yoga.

271. As a lamp in a spot sheltered from the wind does not flicker, even such has been the simile used for a Yogi of subdued mind, practising concentration on the Self.

272. When the mind, absolutely restrained by the practice of concentration, attains quietude, and when one rejoices in the Divine, perceiving HIM in oneself through the mind; when he feels that infinite bliss—which is grasped by the purified intellect and which transcends the senses, and in which established he never departs from Truth; having obtained which he regards no other acquisition superior to that, and established in which he is not moved even by heavy sorrow—let that be known as the state called Yoga. It is a state of severance from the contact with pain. This Yoga should be practised with perseverance, undisturbed by the depression of heart.

सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २७३ ॥

शनैःशनैरुपरमेद् बुध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २७५ ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७६ ॥

युञ्जन्नेवं सदात्मानं योगी नियतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २७७ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥२७८॥

273. Abandoning without reserve all desires born of wilful volition and completely restraining, by the mind alone, the group of senses from their objects in all directions ;

274. With the intellect drawn in by concentration and with the mind fastened on the Self, let him attain quietude by degrees ; let him not think of anything else.

275. Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under the sway of the Self alone.

276. Verily, supreme bliss comes to that Yogi who is perfectly tranquil, whose passions are quieted, who is sinless and who has become one with the All-pervading Being.

277. The Yogi freed from the taint of relative good and evil, and constantly engaging the mind thus, attains with ease the infinite bliss of communion with the Supreme Self.

278. He who sees ME in all and all things in ME, he never becomes separated from ME, nor do I become separated from him.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्त्तते ॥ २७९ ॥

आत्मौपम्येन सर्वत्र समं पश्यति यो(ऽर्जुन!) ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥२८०॥

Bhagavad Gita, VI, 24-28, 30-32.

279. He who worships ME dwelling in all beings and is established in unity—that Yogi abides in ME, whatever his mode of life be.

280. He who judges the pleasure and pain of all by the same standard as he applies to himself is regarded as the highest among Yogis.

XI

GENERAL MEDITATIONS ON THE DIVINE

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते—एतद् वै तत् ।

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एनं विदुरमृतास्ते भवन्ति ॥

THE Eternal Person dwells in the hearts of all. HE is the Lord of the past and the future. By realising HIM, one is free from fear. This verily is the Truth.

HIS form is not within the field of vision. None can perceive HIM with the eyes and other senses. HE is revealed through the intuition of the heart, through purified and perfectly clear understanding. Those who know HIM become immortal.

Kathopanishad, IV, 12 & VI, 9.

यो नः पिता जनिता यो विधाता ।
धामानि वेद भुवनानि विश्वा ॥ २८१ ॥

Rig Veda, X, 82, 3.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम् ॥२८२॥

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २८३ ॥

एतावानस्य महिमातोज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥२८४॥

Rig Veda, X, 90, 1-3.

नारायणः परं ब्रह्म तत्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥२८५॥

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥२८६॥

281. HE is our Father, Progenitor and Director. HE is cognisant of all places, all worlds.

282. HE is the All-Pervading Person manifesting HIMSELF as all beings. HE has innumerable heads, eyes and feet. It is HE that has encompassed the whole universe, and it is HE again who transcends it.

283. That Person is this whole cosmos, all that was and all that will be. HE manifests HIMSELF in the form of the universe. HE is also the Lord and Giver of immortality.

284. So vast is HIS glory; but HE, the Universal Person, is greater than all that. The manifested world forms but a small protion of HIS being. In main HE remains unmanifest and immortal.

285. HE is the Supreme Principle of Existence, the Supreme Truth, the Supreme Light and the Supreme Self.

286. HE, the Cosmic Being, permeates in and through all that exists—all that is in the universe, seen or heard.

अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशंभुवम् ।
पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥ २८७ ॥

Taittiriyaranyaka, X, II, 4-6.

. . . . एकः सन् बहुधा विचारः ।
अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा ।
सर्वाः प्रजा यत्रैकं भवन्ति ॥ २८८ ॥

Taittiriyaranyaka, III, ii, 1, 2.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूः . . . . ॥ २८९ ॥

Isavasyopanishad, 8.

श्रोत्रस्य श्रोत्रं मनसो मनो यद् ।
वाचो ह वाचं स उ प्राणस्य प्राणः . . . ॥२९०॥

यद् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि (नेदं यदिदमुपासते) ॥२९१॥

यन्मनसा न मनुते येनाहुर्मनो मतं ।
तदेव ब्रह्म त्वं विद्धि (नेदं यदिदमुपासते) ॥ २९२ ॥

287. The Infinite, the Immutable, the Omniscient, the Self, the End of creation, the Origin of all that is good—HE shines in the hearts of all beings.

288. The all pervading Reality, though one, is regarded as many. HE is the Self of all beings. HE is the innermost Self of all that exists. HE is seated in the hearts of all. HE is the Ruler of all. All beings become one in HIM.

289. HE is the all-pervading, the self-resplendent, the formless, the scatheless, the muscleless, the pure, the one unaffected by ignorance, the seer, the omniscient, the transcendent and the uncreate.

290. IT is the ear of the ear, the mind of the mind, the speech of the speech, the Cosmic Power at the back of vital energy.

291. What none can express through speech, but by which speech is expressed, know that alone to be the Supreme Being.

292. What none can comprehend with the mind, but by which the mind is comprehended, know That alone to be the Supreme Being.

यच्चक्षुषा न पश्यति येन चक्षूꣳषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि (नेदं यदिदमुपासते) ॥ २९३ ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि (नेदं यदिदमुपासते) ॥ २९४ ॥

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि (नेदं यदिदमुपासते) ॥२९५॥

Kenopanishad, I.

अग्निर्यथैको भुवनं प्रविष्टो
 रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
 रूपं रूपं प्रतिरूपो बहिश्च ॥ २९६ ॥

वायुर्यथैको भुवनं प्रविष्टो
 रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
 रूपं रूपं प्रतिरूपो बहिश्च ॥ २९७ ॥

293. What none can see with the eye, but by which one sees the functions of the eyes, know That alone to be the Supreme Being.

294. What none can hear by the ears, but by which hearing is perceived, know That alone to be the Supreme Being.

295. What none can breathe with the breath, but by which breath is directed, know That alone to be the Supreme Being.

296. As the one fire assumes different forms according to the shapes of the different objects it burns, so the One Soul that resides in all beings appears different according to the forms IT enters into. IT exists outside of them also.

297. As the one air assumes different forms according to the different objects it permeates, so the One Self that abides in the hearts of all beings appears different according to the forms IT enters into. IT exists outside of them also.

सूर्यो यथा सर्वलोकस्य चक्षु-
    र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
    न लिप्यते लोकदुःखेन बाह्यः ॥ २९८ ॥

Kathopanishad, V, 9-11

यत् तदद्रेश्यमग्राह्यमगोत्र-
    मवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
    तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥

Mundakopanishad, I, i, 6.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥३००॥

Mundakopanishad, II, i, 2.

यः सर्वज्ञः सर्वविद् यस्यैष (महिमा भुवि) ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥

298. As the sun who forms the eye of the universe is never defiled by the external impurities seen by the eyes, so the One Self that resides in all beings is never touched by the evils of the world as IT transcends it.

299. That which is unperceivable, ungraspable, unborn, colourless, without eyes and ears and hands and feet ; that which is eternal yet of manifold expressions, all-pervading, extremely subtle and undecaying—the wise behold HIM, the source of all creation, everywhere.

300. That Effulgent Person is verily formless, existing both within and without, uncreate, without breath and mind, pure and transcendent.

301. This Self, who is omniscient and all-knowing, and whose glory is manifest in the universe, dwells in the body—the abode of the Divine. HE is Pure Consciousness manifesting HIMSELF through the mind and controlling the

मनोमयः प्राणशरीरनेता
(प्रतिष्ठितोऽन्ने हृदयं सन्निधाय) ।
तद्विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद् विभाति ॥ ३०१ ॥

Mundakopanishad, II, ii, 7, 8.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिः तद् यदात्मविदो विदुः ॥

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ ३०३ ॥

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

Mundakopanishad, II, ii, 9-11.

vital energy and the body. By knowing HIM, the wise realise what shines as blissful Immortality.

302. In the supreme effulgent sheath of intelligence dwells the stainless, transcendental, infinite Being that is pure by nature, that is the Light of all lights. Those who have realised the Self know that.

303. There the sun shines not, nor the moon, nor the stars, nor lightning, much less fire. HE shining, everything shines after HIM. By HIS light is everything lighted.

304. The Supreme Being who is infinite, eternal and immortal is in front, is behind, is on the left and the right, is above and below. This universe is verily HE.

न चक्षुषा गृह्यते नापि वाचा
 नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्व-
 स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥३०५॥

Mundakopanishad, III, 1, 8.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व । तद् ब्रह्मेति ॥ ३०६ ॥

Taittiriyopanishad, III, 1.

न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति ॥ ३०७ ॥

न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ॥ ३०८ ॥

न वा अरे पुत्राणां कामाय पुत्राः प्रियाः भवन्ति, आत्मनस्तु कामाय पुत्राः प्रियाः भवन्ति ॥ ३०९ ॥

305. HE is not perceived by the eyes and other senses, nor is HE expressed by speech. HE is not attainable by austerities and rituals. When by virtue of knowledge one attains purity of the mind, then, through meditation, that Absolute is realised.

306. Seek to know That out of which all beings are born, by which they are sustained after birth and to which they return after death. That is the Infinite Being.

307. It is not for the sake of the husband that the husband is loved, but it is for the sake of the Self that he is loved.

308. It is not for the sake of the wife that the wife is loved, but it is for the sake of the Self that she is loved.

309. It is not for the sake of the sons that the sons are loved, but it is for the sake of the Self that the sons are loved.

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ॥ ३१० ॥

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो (मैत्रेयि!) आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ३११ ॥

Brihadaranyakopanishad, II, IV, 5.

यः प्राणे तिष्ठन् प्राणादन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरम्, यः प्राणमन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ॥ ३१२ ॥

यो मनसि तिष्ठन् मनसोऽन्तरः, यं मनो न वेद, यस्य मनः शरीरम्, यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३१३ ॥

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३१४ ॥

310. It is not for the sake of all that all are loved, but it is for the sake of the Self that all are loved.

311. This Self is to be realised by hearing of it, by reflecting on it and by meditating on it. This Self being realised by hearing, reflection and meditation, the true nature of all things is known.

312. HE who dwells in the breath and is within the breath, whom the breath does not know, whose body the breath is and who controls the breath from within—HE is the Self, the Controller within, the Immortal.

313. HE who dwells in the mind and is within the mind, whom the mind does not know, whose body the mind is and who controls the mind from within—HE is the Self, the Controller within, the Immortal.

314. HE who dwells in the earth and is within the earth, whom the earth does not know, whose body the earth is and who controls the earth from within—HE is the Self, the Controller within, the Immortal.

य आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद, यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३१५ ॥

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३१६ ॥

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्याम्यमृतः ॥ ३१७ ॥

Brihadaranyakopanishad, III, 7.

तद् अक्षरं (गार्गि! ब्राह्मणा अभिवदन्ति,) अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवाग(मनोऽतेजस्कमप्राणममुखम)मात्रमनन्तरमबाह्यम् ॥ ३१८ ॥

Brihadaranyakopanishad, III, 8, 8.

315. HE who dwells in the sky and is within the sky, whom the sky does not know, whose body the sky is and who controls the sky from within—HE is the Self, the Controller within, the Immortal.

316. HE who dwells in all beings and is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within—HE is the Self, the Controller within, the Immortal.

317. HE is unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. There is no other seer but HE, there is no other hearer but HE, there is no other knower but HE, there is no other perceiver but HE. That is the Self, the Ruler within, the Immortal.

318. That Imperishable being is neither coarse nor fine, neither short nor long, neither red like fire nor fluid like water. It is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without measure, without interior or exterior.

तमादेशमप्राक्ष्यः येनाश्रुतꣳ श्रुतं भवत्यमतं मतम-
विज्ञातं विज्ञातमिति ॥ ३१९ ॥

Chandogyopanishad, VI, 1, 2.

यो वै भूमा तत् सुखम्, नाल्पे सुखमस्ति,
भूमैव सुखम् ॥ ३२० ॥

यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत्
विजानाति स भूमा; अथ यत्रान्यत् पश्यति अन्यत्
शृणोति अन्यद् विजानाति तदल्पम्; यो वै भूमा
तदमृतम्, अथ यदल्पं तन्मर्त्यम् ॥ ३२१ ॥

Chandogyopanishad, VII, 23, 24.

एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजि-
घत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः ॥३२२॥

Chandogyopanishad, VIII, 1, 5.

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥ ३२३ ॥

Svetasvataropanishad, III, 19.

319. Didst thou ask for that instruction by which the unheard becomes heard, the unperceived becomes perceived and the unknown becomes known ?

320. That Infinite is Bliss. There is no Bliss in what is finite. The Infinite alone is Bliss.

321. Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where, however, one sees something else, hears something else, understands something else—that is the finite. That which is Infinite is immortal, that which is finite is mortal.

322. HE is the Self free from all sins, free from old age, free from death and misery, free from hunger and thirst. HIS desire and HIS will are always effective and blemishless.

323. Handless HE seizes and feetless HE hastens, eyless HE sees and earless HE hears. HE knows all that is to be known, but there is none that knows HIM. Men call HIM the Great Primeval Person.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ३२४ ॥

Svetasvataropanishad, VI, 9.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ ३२५ ॥

Svetasvataropanishad, V, 10.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ३२६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति (भारत!) ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ३२७ ॥

Bhagavad Gita, IV, 6-8.

324. In the world there is none who is HIS master or ruler; HE is the Absolute. HE is the Cause of all, the Ruler of even the cosmic powers lying at the back of the senses. There is no progenitor nor controller for HIM.

325. HE is neither feminine nor masculine nor neuter. HE appears to be united with the body that he takes.

326. Though I am unborn, of changeless nature and Lord of beings, yet utilising MY own Nature I embody MYSELF through MY divine power.

327. Whenever there is decline of righteousness and rise of unrighteousness, then I body forth MYSELF for the protection of the goodness of the good, for the destruction of the wickedness of the wicked. For the establishment of righteousness, I come into being in every age.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥३२८॥

Bhagavad Gita, IV, 14.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ३२९ ॥

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ३३० ॥

Bhagavad Gita, V, 14, 15.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं नान्यत् (किञ्चिदस्ति धनञ्जय !)
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ३३१ ॥

Bhagavad Gita, VII, 6, 7.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ३३२ ॥

328. Actions do not taint ME, nor have I any thirst for the result of action. He who knows ME thus is not fettered by actions.

329. Neither the sense of agency nor actions does the Lord create for man. Nor does He bring about the union of actions with their fruits. It is Nature that does it all.

330. The Omnipresent is not responsible either for the merit or for the demerit of men. Knowledge is enveloped in ignorance, therefore do beings get deluded.

331. I am the Source and the Dissolution of the whole universe. There is naught higher than MYSELF. In ME all this is strung as a row of jewels on a thread.

332. The ignorant regard ME as the unmanifested come into manifestation. They do not know MY Supreme State which is immutable and transcendent.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥३३३॥

वेदाहं समतीतानि वर्तमानानि चा(र्जुन!) ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥३३४॥

Bhagavad Gita, VII, 24-26.

सर्वभूतानि (कौन्तेय!) प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥३३५॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ३३६ ॥

Bhagavad Gita, IX, 7, 8.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाह(मर्जुन!) ॥ ३३७ ॥

Bhagavad Gita, IX, 19.

अहमात्मा (गुडाकेश!) सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥३३८ ॥

333. Verily through the illusion born of ignorance, I am not manifest to all. This deluded world knows ME not, the Unborn and the Immutable.

334. I know all the beings of the past, present and future, but none knows ME.

335. At the end of a cycle of creation, all beings go back to MY Nature in its quiescent state ; at the beginning of another cycle, I send them forth again.

336. Animating MY Nature, I project again and again the whole multitude of beings, helpless under its sway.

337. As sun I give heat ; I withhold and send forth rain ; I am immortality and also death ; being and non-being am I.

338. I am the Self, existent in the hearts of all beings. I am the beginning, the middle and also the end of all beings.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन !) ।
न तदस्ति विना यत् स्यान्मया भूतं चराचरम् ॥

यद् यद् विभूतिमत् सत्वं श्रीमदूर्जितमेव वा ।
तत् तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ३४० ॥

विष्टभ्याहमिदं कृत्स्न मेकांशेन स्थितं जगत् ॥३४१॥

Bhagavad Gita, X, 20, 39, 41-42.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥३४२॥

Bhagavad Gita, XIV, 27.

339. Whatsoever is the seed of all beings, that also am I. There is nothing, whether moving or unmoving, that can exist without ME.

340. Whatever there is great, prosperous or powerful, know that to be a product of a part of MY splendour.

341. Know thou this fact that I exist supporting this whole universe by a portion of MYSELF.

342. I am the Abode of the Infinite, the Immortal and the Immutable, of everlasting righteousness and of absolute bliss.

XII

MONISTIC MEDITATIONS

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम-चिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

Mandukyopanishad, I, 7.

अहं देवो न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥

Tantra.

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत् प्रकाशते ।
तद् ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥

Kaivalyopanishad, 17.

XII

MONISTIC MEDITATIONS

THE Fourth (Turiya) is that which is not cognisant of internal or external objects, nor of both; which is not a compact mass of consciousness; which is neither intelligent nor non-intelligent; which is unseen, unrelated to anything, incomprehensible, devoid of all connotations, unthinkable, undefinable, negating all relative existence such as the universe, ever calm, all-bliss and non-dual. This is the Atman, and HE should be known.

I am the Being Divine and not anyone else. I am the All-pervading Self free from grief. I am Existence, Consciousness and Bliss Absolute, eternally free by nature.

That which manifests the phenomena, including the states of wakefulness, dream and profound sleep, realising that Brahman to be one's own real Self, one is liberated from all bonds.

अहमेवाधस्ताद् अहमुपरिष्टाद् अहं पश्चाद् अहं पुरस्ताद् अहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वम् ॥

Chandogyopanishad, VII, 25, 1.

ज्ञाननेत्रं समादाय उद्धरेद् वह्निवत् परम् ।
निष्कलं निश्चलं शान्तं तद् ब्रह्माहमिति स्मृतम् ॥

सर्वभूताधिवासं यद्
भूतेषु च वसत्यपि ।
सर्वानुग्राहकत्वेन
तदस्म्यहं वासुदेवस्तदस्म्यहं वासुदेवः ॥ ३४५ ॥

Amritabindupanishad, 21, 22.

त्रिषु धामसु यद् भोग्यं भोक्ता भोगश्च यद् भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद् ब्रह्माद्वयमस्म्यहम् ॥३४७॥

343. I am below, I am above, I am behind, I am before, I am to the right, I am to the left, I verily am everything.

344. Taking hold of knowledge, one should bring out the Supreme Self, just as fire is produced by friction. I am that indivisible, immutable, tranquil Self.

345. In whom reside all beings, and who resides in all beings as their supporter—that All-pervading Deity I am, that All-pervading Deity I am.

346. As different from all that constitute the subject, object and their union in the three states of waking, dream and deep sleep, I am the Witness, the Pure Intelligence, the Eternal Good.

347. In me, the Infinite, is everything born, in me does everything rest and to me does everything return after destruction. I am that Eternal, All-pervading Being, the One without a second.

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥

अपाणिपादोऽहमचिन्त्यशक्तिः
पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो
न चास्ति वेत्ता मम चित् सदाहम् ॥ ३४९ ॥

वेदैरनेकैरहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो
न जन्मदेहेन्द्रियबुद्धिरस्ति ॥ ३५० ॥

Kaivalyopanishad, 18-22.

अद्वैतोऽहमपूर्णोऽहमबाह्योऽहमनन्तरः ॥ ३५१ ॥

348. I am smaller than the smallest, I am also greater than the greatest. I am manifest as this wonderful universe. I am the Ancient One, the Infinite Person and the Lord of all. I am the Effulgent One and the All-good.

349. I am without arms and legs, I am of inconceivable power. I see without eyes, and hear without ears. I know all and am different from all. I am always the Absolute Intelligence.

350. I alone am taught in the various scriptures. I am the knower of the scriptures, I am the revealer of the highest spiritual knowledge. For me there is neither merit nor demerit. I suffer no destruction. I have no birth, nor any false identity with the body or the organs.

351. I am the One without a second, the Infinite beyond all relativity, beyond space and time.

अन्तर्याम्यहमग्राह्योऽनिर्देश्योऽहमलक्षणः ।
अद्वयानन्दविज्ञानघनोऽस्म्यहमविक्रियः ॥ ३५२ ॥

अविद्याकार्यहीनोऽहमवाङ्मनसगोचरः ।
आत्मचैतन्यरूपोऽहमहमानन्दचिद्घनः ॥ ३५३ ॥

ज्योतिर्मयोऽस्म्यहं ज्यायान् ज्योतिषां ज्योतिरस्म्यहम् ।
नित्योऽहं निरवद्योऽहं निष्क्रियोऽस्मि निरञ्जनः ॥

निर्मलो निर्विकल्पोऽहं निराख्यातोऽस्मि निश्चलः ।
निर्विकारो नित्यपूतो निर्गुणो निस्पृहोऽस्म्यहम् ॥

निरिन्द्रियो नियन्ताहं निरपेक्षोऽस्मि निष्कलः ।
पुरुषः परमात्माहं पुराणः परमोऽस्म्यहम् ॥ ३५६ ॥

Brahmavidyopanishad.

352. I am the Indwelling Self, transcendental and undefinable. I am the Absolute Bliss and Consciousness beyond all change.

353. I am untouched by the effects of ignorance, beyond thought and speech. I am of the form of Self-Existence, Bliss and Consciousness Absolute.

354. I am of the nature of Effulgence Supreme. I am the Light of lights. I am the Eternal, free from all blemish, and the Being without any modification and taint.

355. I am untouched by impurity, beyond all thoughts and relations of subject and object, beyond all description and beyond all movement. I am absolutely pure, beyond all change, beyond all phenomenal existence, beyond all desire.

356. I am without senses and I am the Lord of all, independent and infinite. I am the Supreme Person, the Self eternal and supreme.

मानावमानहीनोऽस्मि निर्गुणोऽस्मि शिवोऽस्म्यहम् ।
द्वैताद्वैतविहीनोऽस्मि द्वन्द्वहीनोऽस्मि सोऽस्म्यहम् ॥

भावाभावविहीनोऽस्मि (भासाहीनोऽस्मि भास्म्यहम् ।)
शून्याशून्यप्रभावोऽस्मि शोभनाशोभनोऽस्म्यहम् ।
नानात्मभेदहीनोऽस्मि ह्यखण्डानन्दविग्रहः ॥ ३५८ ॥

बन्धमोक्षादिहीनोऽस्मि शुद्धब्रह्मास्मि सोऽस्म्यहम् ॥

Maitreyi-upanishad, III.

परब्रह्मस्वरूपोऽहं परमानन्दमस्म्यहम् ।
केवलं ज्ञानरूपोऽहं केवलं परमोऽस्म्यहम् ॥ ३६० ॥

केवलं शान्तरूपोऽहं केवलं चिन्मयोऽस्म्यहम् ।
केवलं नित्यरूपोऽहं केवलं शाश्वतोऽस्म्यहम् ॥३६१॥

357. I am unaffected by honour and dishonour, untouched by phenomenal existence, ever beneficent. I am that Absolute beyond all dualism and non-dualism, and beyond all dual throngs—the Supreme Intelligence inexpressible in words.

358. I am beyond existence and non-existence, beyond void and non-void, beyond the beautiful and the ugly, untouched by all modifications of thought.

359. I am without any diversity and distinction. I am the embodiment of the one undivided Bliss.

360. I am the Absolute beyond all bondage and freedom. I am the Supreme Self ever pure.

361. I am of the nature of the greatest Self, of the greatest Bliss. I am the Embodiment of pure knowledge. I am the Supreme Being. I am purely of the nature of Infinite Peace and Infinite Consciousness. I am purely of the nature of the Eternal Existence and Eternal Being.

केवलं सत्वरूपोऽहमहं त्यक्त्वाहमस्म्यहम् ॥ ३६२ ॥

नित्यशुद्धचिदानन्दसत्तामात्रोऽहमव्ययः ॥ ३६३ ॥

नित्यबुद्धविशुद्धैकसच्चिदानन्दमस्म्यहम् ॥ ३६४ ॥

Tejobindupanishad, III, 1-3, 11.

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ।
स्वभावनिर्मलः शुद्धः स एवाहं न संशयः ॥ ३६५ ॥

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ॥३६६॥

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।
सुखं दुःखं न जानामि (कथं कस्यापि वर्तते) ॥३६७॥

Avadhutagita, I, 5-7.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।
विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥३६८॥

362. I am purely of the nature of Truth. I attain my true Self by giving up the false ego.

363. I am the Absolute Existence, the eternal, ever-pure Intelligence and Bliss Infinite.

364. I am the one Existence, Intelligence and Bliss Absolute, I am the eternally enlightened and pure.

365. I am the Self, formless and all-pervading by nature. I am verily pure and holy by nature.

366. I am verily the Divine Being, omnipresent, indivisible like the sky.

367. I am the Principle beyond all change, the Infinite purely of the form of the highest knowledge. I know no pleasure or pain existing in me.

368. I am never born nor do I die. I have no fruits of action, good or bad. I am the eternally pure and absolute Self. How can there be any bondage or freedom for me ?

न मे रागादिको दोषो दुःखं देहादिकं न मे ।
आत्मानं विद्धि मामेकं विशालगगनोपमम् ॥ ३६९ ॥

Avadhutagita, I, 59, 67.

क्व भूतं क्व भविष्यद् वा वर्तमानमपि क्व वा ।
क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥

क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं तथा ।
क्व चिन्ता क्व च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥

क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा ।
क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥३७२॥

क्व दूरं क्व समीपं वा बाह्यं क्वाभ्यन्तरं क्व वा ।
क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥

क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम् ।
क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥३७४॥

369. I am free from attachment and other taints, untouched by pain, unassociated with the body and all other limiting adjuncts. I am the Self, infinite like the sky.

370. For me abiding in the glory of the Self, my true Being, where is past, where is future, where is even present ? Where is space or where is even eternity ?

371. Where is Self or not-Self, where is good or evil, where is anxiety or non-anxiety—for me who abide in the glory of the Self, my true Being ?

372. Where is dream, where is deep sleep, where is wakefulness, where is the transcendental state and where is even fear—for me who abide in the glory of the Self, my true Being ?

373. Where is distance or proximity, exterior or interior, grossness or subtleness—for me who abide in the glory of the Self, my true Being ?

374. Where is death or life, where are the worlds and the earthly relations, where is diffusion or concentration—for me who abide in the glory of the Self, my true Being ?

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥ ३७५ ॥

Ashtavakrasamhita, XIX, 3-8.

क्व भूतानि क्व देहा वा क्वेन्द्रियाणि क्व वा मनः ।
क्व शून्यं क्व च नैराश्यं मत्स्वरूपे निरञ्जने ॥३७६॥

क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता ।
क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥

क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व वा गुरुः ।
क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥

Ashtavakrasamhita, XX, 1, 9, 13.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत् स्वप्नजागरसुषुप्तमवैति तत्वं
तद् ब्रह्म निष्कलमहं न च भूतसङ्घः ॥३७९॥

Sri Sankaracharya's Pratahsmaranam Verse, 1.

375. For me who am reposing in the Self, there is no need of talking about the objects of life, about spiritual practice and wisdom.

376. Where are the elements? Where is the body? Where are the organs, the mind, the void or despair in my limitless Self?

377. Where is distraction or concentration, dullness or delusion, joy or sorrow—to me who am beyond all change?

378. Where is instruction or scriptural injunction, where is disciple or preceptor, where is the four-fold pursuit of life—to me who am absolute good, free from limitation?

379. I meditate within my heart on the self-effulgent Being, the Existence-Knowledge-Bliss Absolute, the Goal of the highest spiritual striving, the Transcendent and the Eternal who is beyond the states of waking, dream and deep sleep. I verily am that Indivisible Self, and not a combination of elements.

नाहं देहो नेन्द्रियाण्यन्तरङ्गो

नाहङ्कारः प्राणवर्गो न बुद्धिः ।

दारापत्यक्षेत्रवित्तादिदूरः

साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥ ३८० ॥

रज्ज्वज्ञानाद् भाति रज्जुर्यथाहिः

स्वात्माज्ञानादात्मनो जीवभावः ।

आप्तोक्त्या हि भ्रान्तिनाशे स रज्जु-

र्जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ ३८१ ॥

आभातीदं विश्वमात्मन्यसत्यं

सत्यज्ञानानन्दरूपे विमोहात् ।

निद्रामोहात् स्वप्नवत् तन्न सत्यं

शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ३८२ ॥

380. I am neither the body nor the senses, neither the mind nor the ego, neither the vital forces nor the intellect. I am beyond all ideas of sex, son, land and wealth. I am the Witness —the eternal, blissful Indwelling Self. I am that Infinite Being Himself.

381. A rope, through ignorance, appears to be a snake ; even so, through the ignorance of the Self there rises the individualised condition of the Self. When told by a person in whom one has faith, the illusion disappears, and one sees the rope ; even so, I realise through the words of the preceptor that I am not the individualised soul, but the Infinite Being Himself.

382. In the Self that is Truth, Knowledge and Bliss Absolute, this world shines falsely owing to ignorance. It is not true even as dreams under the delusive influence of sleep. The Pure, Infinite, Blissful and Eternal Being without a second am I.

मत्तो नान्यत् किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपक्लृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ३८३ ॥

नाहं जातो न प्रवृद्धो न नष्टो
देहस्योक्ताः प्राकृताः सर्वधर्माः ।
कर्तृत्वादिश्चिन्मयस्यास्ति नाह-
ङ्कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥ ३८४ ॥

नाहं जातो जन्ममृत्यू कुतो मे
नाहं प्राणः क्षुत्पिपासे कुतो मे ।
नाहं चित्तं शोकमोहौ कुतो मे
नाहं कर्ता बन्धमोक्षौ कुतो मे ॥ ३८५ ॥
Sri Sankaracharya's Atmapanchaka.

मनोबुध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३८६ ॥

383. There exists nothing but the Self, my true nature. The outer world is in reality a product of ignorance and shines in me who am One without a second, even as images shine in a mirror. Therefore I verily am the Infinite Being Himself.

384. I am neither born, nor do I grow, nor die. All the qualities, born of Nature, pertain to the body. The sense of agentship and the like are of the ego only, and not of the Self which is pure Intelligence. I am the Infinite Being Himself.

385. I, the Self, am not born : how can there be birth or death for ME ? I am not the vital energy : how can there be hunger and thirst for me ? I am not the mind : so how can there be misery and delusion for me ? I am not the doer : so how can there be bondage and freedom for me ?

386. I am neither mind nor intellect, neither memory nor ego. I am not the senses of hearing or taste, smell or sight. I am neither ether nor earth, nor fire, nor air. I am Absolute Knowledge and Bliss. I am the Self All-pervading, I am the Self All-pervading.

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३८७ ॥

न च प्राणसंज्ञो न वै पञ्चवायुः
न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३८८ ॥

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
(अहं भोजनं नैव भोज्यं न भोक्ता) ।
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३८९ ॥

न मृत्युर्न शङ्का न मे जातिभेदः
पिता नैव मे नैव माता च जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३९० ॥

387. I have neither aversion nor clinging, neither greed nor delusion. I have neither envy nor pride, neither slavish duty nor worldly purpose, neither desire nor freedom to be attained. I am Absolute Knowledge and Bliss. I am the Self All-pervading, I am the Self All-pervading.

388. I am not that which is called vital energy nor the different components of the body. I am not the different limiting adjuncts that like sheaths cover the soul, nor am I the organs of action. I am the All-pervading Self, I am the All-pervading Self.

389. I am beyond virtue and vice, pleasure and pain, beyond sacred words and pilgrimage, scripture and worship. I am Absolute Knowledge and Bliss. I am the All-pervading Self, I am the All-pervading Self.

390. I have no death or fear, no distinction of rank or class. I have no father or mother, no friend or relation, no master or disciple. I am Absolute Knowledge and Bliss. I am the All-pervading Self, I am the All-pervading Self.

अहं निर्विकल्पी निराकाररूपी
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गतं नैवमुक्तिर्न मेयः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३९१ ॥

Sri Sankaracharya's Nirvanashatkam.

न भूमिर्न तेजो न वायुर्न खं
नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात् सुषुप्त्यैकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९२ ॥

न वर्णा न वर्णाश्रमाचारधर्माः
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयोऽहं ममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९३ ॥

391. I am the Self, changeless and formless, all-pervading and omnipresent. I am beyond the touch of sense-attachment. I am beyond all bondage and relative knowledge. I am the All-pervading Self, I am the All-pervading Self.

392. I am neither earth nor water, neither fire nor air, neither ether nor the organs of sense. I am not even the combination of all these entities that are transient. I am the Ultimate Truth which alone remains in deep sleep. I am the All-pervading Self, the One without a second.

393. I am beyond caste and the rules of caste, society and custom. I am the self-existent Reality, beyond concentration, meditation and other practices of Yoga. All illusion of "I" and "Mine" is rooted in the not-self, and is dispelled by knowledge of the Self. I am the Ultimate Truth, the All-pervading Self, the One without a second.

न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९४ ॥

न सांख्यं न शैवं न तत् पाञ्चरात्रं
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९५ ॥

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९६ ॥

न शुक्लं न कृष्णं न रक्तं न पीतं
न पीनं न कुब्जं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९७ ॥

394. For me there is neither mother nor father, neither the gods nor the worlds, neither scriptures nor sacrifices nor holy places. Even in deep sleep I ever exist. I am the Ultimate Truth, the All-pervading Self, the One without a second.

395. Doctrines and creeds, rituals and dogmas, I do not need any more. By the supreme realisation have I known the real nature that is absolutely pure. I am the Ultimate Truth, the All-pervading Self, the One without a second.

396. There is neither above nor below, neither inside nor outside, neither middle nor across, neither before nor behind. I am indivisible by nature, and all-pervading like space. I am the Ultimate Truth, the All-pervading Self, the One without a second.

397. I am neither white nor black, neither red nor yellow, neither bent nor stout, neither short nor lean. I am formless, of the nature of self-resplendent consciousness. I am the Ultimate Truth, the All-pervading Self, the One without a second.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा

न च त्वं न चाहं न चायं प्रपञ्चः ।

स्वरूपाववोधाद् विकल्पासहिष्णुः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९८ ॥

न जाग्रन्न मे स्वप्नको वा सुषुप्तिः

न विश्वो न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात् त्रयाणां तुरीयं

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३९९ ॥

अपि व्यापकत्वादितत्वाप्रयोगात्

स्वतःसिद्धभावादनन्याश्रयत्वात् ।

जगत् तुच्छमेतत् समस्तं तदन्यत्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४०० ॥

398. To Me, the Self, there is neither teacher nor scriptures, neither pupil nor teaching, neither object nor subject. To ME, the Self, this whole empirical universe is not. I am the Absolute Consciousness, the Reality that does not admit of differentiation. I am the Ultimate Truth, the All-pervading Self, the One without a second.

399. To Me, the Self, there is neither waking nor dream nor deep sleep. I am not conditioned by these three states, as these are of the nature of nescience, for I am the fourth state beyond these three. I am the Ultimate Truth, the All-pervading Self, the One without a second.

400. All this universe being other than the Self is unreal; the Self alone is all-pervading. It constitutes the Reality, and is self-existent and independent of everything. I am the Ultimate Truth, the All-pervading Self, the One without a second.

न चैकं तदन्यद् द्वितीयं कुतः स्यात्
न चाकेवलत्वं न वा केवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ ४०१ ॥

Sri Sankaracharya's Nirvanadasaka.

तपोयज्ञदानादिभिः शुद्धबुद्धिः
विरक्तो नृपादौ पदे तुच्छबुध्या ।
परित्यज्य सर्वं यदाप्नोति तत्वं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०२ ॥

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं
समाराध्य मत्या विचार्य स्वरूपम् ।
यदाप्नोति तत्वं निदिध्यास्य विद्वान्
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०३ ॥

यदानन्दरूपं प्रकाशस्वरूपं
निरस्तप्रपञ्चं परिच्छेदशून्यम् ।
अहं ब्रह्मवृत्त्यैकगम्यं तुरीयं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०४ ॥

401. IT cannot even be said that IT is one. How can there be a second than That ? There is neither absoluteness nor non-absoluteness, neither non-entity nor entity. IT is absolutely non-dual in ITS nature. How then can I describe that which is the goal of the highest knowledge ?

402. That which is realised by the mind purified by penance, worship, charity and other means, and through renunciation of everything up to the position of a monarch as worthless—that Eternal, Infinite, Supreme Self am I.

403. That Absolute Truth which is realised by the wise through the worship of the kind preceptor who is tranquil and possessed of the highest spiritual experience, and through the discrimination of one's real nature and through deep meditation—that Eternal, Infinite, Supreme Self am I.

404. That which is of the nature of Absolute Bliss and Consciousness, which is beyond the phenomenal universe and free from all limitations and which is attained only by meditating, " I am the Absolute Being, the highest state of existence "—that Eternal, Infinite, Supreme Self am I.

यदज्ञानतो भाति विश्वं समस्तं
विनष्टं च सद्यो यदात्मप्रबोधे ।
मनोवागतीतं विशुद्धं विमुक्तं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०५ ॥

निषेधे कृते नेति नेतीति वाक्यैः
समाधिस्थितानां यदा भाति पूर्णम् ।
अवस्थात्रयातीतमेकं तुरीयं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०६ ॥

यदानन्दलेशैः समानन्दि विश्वं
यदाभाति सत्वे तदाभाति सर्वम् ।
यदालोचने रूपमन्यत् समस्तं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०७ ॥

अनन्तं विभुं सर्वयोनिं निरीहं
शिवं सङ्गहीनं यदोंकारगम्यम् ।
निराकारमत्युज्वलं मृत्युहीनं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०८ ॥

405. That Absolute, through ignorance of which there appears the diversified universe, and at the appearance of whose knowledge it is destroyed in no time, which is pure and free, and beyond speech and thought—that Eternal, Infinite, Supreme Self am I.

406. That which is One without a second, which is realised in Superconscious State that transcends the states of waking, dream and deep sleep, and which is revealed in its infinite nature to those who attain that State by denying the world and the phenomena, saying "not this, not this"—that Eternal, Infinite, Supreme Self am I.

407. That through a particle of whose Bliss the whole world becomes blissful, that which existing everything else exists, that through the vision of which everything else is seen—that Eternal, Infinite, Supreme Self am I.

408. That which is infinite, all-pervading, the cause of all, beyond all desires, beneficient, without attachment, realisable through its symbol AUM, formless, most effulgent and deathless—that Eternal, Infinite, Supreme Self am I.

यदानन्दसिन्धौ निमग्नः पुमान् स्याद्
अविद्याविलासः समस्तप्रपञ्चः ।
यदा न स्फुरत्यद्भुतं यन्निमित्तं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४०९ ॥

Sri Sankaracharya's Vijnanauka.

पुमान् नैव न स्त्री तथा नैव षण्डः
प्रकृष्टप्रकाशस्वरूपः शिवोऽहम् ।
अहं नैव बालो युवा नैव वृद्धो
न वर्णी न च ब्रह्मचारी गृहस्थः ।
वनस्थोऽपि नाहं न सन्यस्तधर्मा
जगज्जन्मनाशैकहेतुः शिवोऽहम् ॥ ४१० ॥

Sri Sankaracharya's Nirvanamanjari.

409. The ocean of Bliss merged in which one no longer sees this phenomenal world, the creation of ignorance, and which is unique and wonderful—that Eternal, Infinite, Supreme Self am I.

410. I am verily the Supreme Light, the sexless Self, which is neither masculine nor feminine nor neuter. I am neither a child nor a youth, I have neither old age nor caste, I am neither a student nor a householder, neither an anchorite nor a monk. I am the All-pervading Self, the only cause of the origin and dissolution of the world.

XIII

THE WAYS OF THE IDEAL MAN

तस्मादेवंवित् शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति ।

HE who knows the Self as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own body; he sees all as Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, but he consumes all evil. He becomes sinless, taintless free from doubts and a knower of Brahman.

Brihadaranyakopanishad IV, iv, 23.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ४११ ॥

यस्मिन् सर्वाणि भूतान्यात्मैवाद् विभूजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥४१२॥

Isavasyopanishad, 6, 7.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ ४१३ ॥

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४१४॥

Kathopanishad, II, 12, 22.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते ॥४१५॥

Kathopanishad, VI, 14.

411. The wise one, who perceives all objects as existent in the Self and the Self as existent in every being, hates none.

412. When to the seer all things appear as nothing but the Self, then what delusion, what sorrow can come to that sage who beholds Oneness ?

413. The wise man relinquishes both pain and pleasure, having realised, by means of meditation on the Inner Self, the Ancient Effulgent One, hard to be seen, subtle, immanent, seated in the heart and reigning within the body.

414. The wise one does not grieve, having known the bodiless, all-pervading, supreme Self that dwells in the impermanent body.

415. When all desires dwelling in the heart vanish, then a mortal becomes immortal, and even here while alive becomes one with the All-pervading Self.

पुरुष एवेदं विश्वं

कर्म तपो ब्रह्म परामृतम् ।

एतद् यो वेद निहितं गुहायां

सोऽविद्याग्रन्थिं विकिरतीह (सोम्य!) ॥ ४१६ ॥

Mundakopanishad, II, i, 10.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥४१७॥

Mundakopanishad, II, ii, 18.

यदा पश्यः पश्यते रुक्मवर्णं

कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय

निरञ्जनः परमं साम्यमुपैति ॥ ४१८ ॥

प्राणो ह्येष यः सर्वभूतैर्विभाति

विजानन् विद्वान् भवते नातिवादी ।

आत्मक्रीड आत्मरतिक्रियावान्

एष ब्रह्मविदां वरिष्ठः ॥ ४१९ ॥

Mundakopanishad, III, i, 3, 4.

416. The Infinite Person is verily the All—work, austerity, the highest, the immortal and the Supreme Self. He who knows This as seated in the cavity of the heart certainly cuts asunder the knot of ignorance even while living.

417. The knots of his heart are cut asunder, all his doubts are dispelled and the impressions of all his accumulated deeds vanish, when a person realises that One who is manifest as everything, high and low.

418. When the seer realises that effulgent Supreme Person, the Creator, the Lord and Source of cosmic existence, then that wise seer, having shaken off all sin and merit, attains to the supreme, stainless Unity.

419. HE is the principle of life that pervades all beings. Knowing HIM, the wise one does not become a vain babbler. He revels in the Self. He is satisfied with the Self, and is endowed with all the virtues of devotional practices. Verily is he the foremost of all the knowers of Brahman.

स वेदैतत् परमं ब्रह्मधाम
　　यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामाः
　　ते शुक्रमेतदतिवर्तन्ति धीराः ॥ ४२० ॥

Mundakopanishad, III, ii, 17.

ब्रह्मविदाप्नोति परम् । (तदेषाभ्युक्ता) । सत्यं ज्ञानम्
अनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् ॥ ४२१ ॥

Taittiriyopanishad, II, 1, 1.

योऽकामो निष्काम आप्तकाम आत्मकामो (न तस्य
　　प्राणा ऊत्क्रामन्ति) ब्रह्मैव सन् ब्रह्माप्येति ॥

Brihadaranyakopanishad, IV, iv, 6.

यं हि न व्यथयन्त्येते पुरुषं (पुरुषर्षभ!) ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ ४२३ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्वदर्शिभिः ॥ ४२४ ॥

Bhagavad Gita, II, 15, 16.

420. The man of self-realisation knows that Supreme, Effulgent, All-Pervading Being, the Basis of all, in whom rests the whole universe, and shines brightly. Worshipping HIM, the wise, freed from all desires, transcend this birth and death.

421. The knower of the Infinite Self attains the Supreme. The real, the conscious, the infinite is the All-pervading Principle. He who knows that Infinite Existence, hidden in the heart of all beings, realises all his desires.

422. He who is without desires, who is free from desires, the objects of whose desires have been attained and to whom all objects of desire are but the Self—having thus realised the Infinite Self, he merges in the Self.

423. That calm man who is the same in pain and pleasure, whom these cannot disturb, alone is able to attain to Immortality.

424. The unreal never is. The Real never is not. Men possessed of knowledge of the Truth fully know both these.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४२५ ॥

Bhagavad Gita, II, 46.

प्रजहाति यदा कामान् सर्वान् (पार्थ!) मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ४२६ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ४२७ ॥

यः सर्वत्रानभिस्नेहः तत्तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥४२८॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥४२९॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ४३० ॥

425. To him who has known the Self, all the Scriptures are of so much use as a reservoir is, when there is flood everywhere.

426. When a man completely casts away all the desires of the mind and is satisfied in the Self alone by the Self, then is he said to be of steady wisdom.

427. He whose mind is not shaken by adversity, who does not hanker after prosperity, who has become free from affection, fear and wrath—he indeed is a sage of steady wisdom.

428. He who is everywhere unattached, not pleased at receiving good, nor vexed at evil—his wisdom is fixed.

429. When like the tortoise withdrawing its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

430. Objects of desire fall away from the abstinent man, leaving behind the taste for them. But the taste also ceases when he realises the Supreme.

यततो ह्यपि (कौन्तेय!) पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ४३१ ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥४३२॥

Bhagavad Gita, II, 55-61.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ४३३ ॥

तस्माद् यस्य (महाबाहो!) निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥४३४॥

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ४३५ ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ४३६ ॥

Bhagavad Gita, II, 67, 68, 70, 71.

431. The turbulent senses do violently carry away the mind of even the wise man striving after perfection.

432. The steadfast, having controlled them all, would sit focussing the mind on the Supreme. His wisdom is steady, whose senses are under control.

433. The mind which follows in the wake of the wandering senses carries away his discrimination, as wind hurries away from the right course a boat on the waters.

434. Therefore, his knowledge is steady, whose senses are completely restrained from their objects.

435. As into the ocean, brimful and still, flow the waters, even so into the perfected man enter all desires; it is he, and not one who clings to desires, that attains peace.

436. The man who lives devoid of longing, abandoning all desires, and who is without the sense of "I" and "mine" attains peace.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति (भारत !) ।
कुर्याद् विद्वांस्तथाऽसक्तः चिकीर्षुर्लोकसंग्रहम् ॥४३७॥

Bhagavad Gita, III, 25.

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४३८ ॥

Bhagavad Gita, IV, 10.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ४३९ ॥

नैव किञ्चित् करोमीति
युक्तो मन्येत तत्ववित् ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्
अश्नन् गच्छन् श्वसन् स्वपन् ॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ४४० ॥

437. As do the unwise act out of attachment to work, so should the wise act, but without attachment, desirous of guiding the world.

438. Freed from attachment, fear and anger, absorbed in the Divine, taking refuge in HIM, and purified by the fire of knowledge, many have attained the all-pervading Being.

439. With the mind purified by devotion to performance of action, with the body conquered and with the senses subdued, one who has realised his self as the Self of all beings remains free from taints even while acting.

440. The knower of Truth, being centred in the Self, should think "I do nothing at all"—though seeing, hearing, touching, smelling, eating, moving, breathing, sleeping, speaking, emitting, holding, opening and closing the eyes—convinced that it is the senses that move among sense-objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ४४१ ॥

कायेन मनसा बुध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽत्मशुद्धये ॥४४२॥

Bhagavad Gita, V, 7-11.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ॥ ४४३ ॥

तद्बुद्धयस्तदात्मानः तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ४४४ ॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥४४५॥

441. He who does actions forsaking attachment and resigning them to the All-pervading Self is not soiled by evil, even as a lotus-leaf is not by water-drops.

442. Devotees following the path of selfless work perform action only with the body, mind, senses and intellect, forsaking attachment, for the purification of the heart.

443. In the persons whose ignorance is destroyed by the knowledge of the Self, that knowledge of theirs, like the sun, reveals the Supreme Being.

444. Those who have their intellect absorbed in That, whose self is That, whose steadfastness is That, whose consummation is That, their impurities being cleansed by knowledge, they attain to the highest salvation.

445. The knowers of the Self look with an equal eye on the man of the highest caste endowed with learning and humility, a cow, an elephant, a dog and an outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ४४७ ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दन्त्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ ४४८ ॥

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।
आद्यन्तवन्तः (कौन्तेय!) न तेषु रमते बुधः ॥४४९॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥४५०॥

446. Since the Infinite Self is even and without imperfection, relative existence has been conquered, even here in this world, by them whose minds rest in evenness ; therefore they rest indeed in HIM.

447. Residing in the Infinite Self, with the intellect steady and without delusion, the knower of the Self neither rejoices on receiving what is pleasant, nor grieves on receiving what is unpleasant.

448. With the heart unattached to external objects, one realises the joy that is in the Self ; with the heart devoted to the meditation on the Infinite, he attains undecaying happiness.

449. Since enjoyments that are born of the contact of the senses and their objects are with beginning and end and are parents of misery alone, a wise man does not seek pleasure in them.

450. He who can withstand in this world, even before he gives up the body, the impulse arising from lust and anger, he is steadfast in Yoga, he is a happy man.

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ४५१ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ४५२ ॥

Bhagavad Gita, V, 16-25.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्यासी योगारूढस्तदोच्यते ॥ ४५३ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ४५४ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ४५५ ॥

451. Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone becomes the Infinite and gains absolute freedom.

452. Free from imperfections and doubts, with senses controlled and engaged in the good of all beings, sages attain absolute freedom.

453. When there is no attachment either to sense-objects or to actions, then is one, having renounced all thought of these, said to have attained concentration.

454. In the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, in pleasure and pain, in honour and dishonour.

455. Whose heart is filled with satisfaction by wisdom and realisation, who is firm and steady, whose senses are conquered and to whom a lump of earth, stone and gold are the same—that Yogi is said to be steadfast.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ४५६ ॥

Bhagavad Gita, VI, 4, 7-9.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः (पार्थ!) नित्ययुक्तस्य योगिनः ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥४५८॥

Bhagavad Gita, VIII, 14, 15.

महात्मानस्तु मां (पार्थ!) दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ४५९ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥४६०॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥४६१॥

Bhagavad Gita, IX, 13, 14, 22.

456. He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals and arbiters, upon the hateful, the relatives, the righteous and the unrighteous alike.

457. I am easily attainable by that ever-steadfast Yogi who remembers ME constantly and with singleness of mind, and who does actions in the spirit of Yoga.

458. Reaching the highest perfection, and having attained ME, the great-souled ones are no more subject to rebirth, the ephemeral home of pain.

459. The great-souled ones, possessed of divine nature, knowing the All-pervading Being to be immutable and the origin of creatures, worship HIM with a single mind.

460. Glorifying ME always, striving with firm resolve, bowing down to ME in devotion and always steadfast, they worship ME.

461. To persons who, meditating on the Divine as non-separate, worship HIM in all beings, to those thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥४६२॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ ४६३ ॥

अनपेक्षः शुचिर्दक्षः उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥४६४॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

462. He who hates no creature and is friendly and compassionate towards all, who is free from the feelings of "I" and "mine" and remains even-minded in pain and pleasure, who is forbearing, ever content and steady in meditation, who is self-controlled, possessed of firm conviction and has his mind and intellect fixed on the Divine—he who is thus devoted to ME, is dear to ME.

463. He by whom the world is not distressed and who cannot be distressed by the world, who is free from joy and envy, fear and anxiety—he is dear to ME, the Divine.

464. He who is free from dependence, who is pure, prompt, unconcerned and untroubled, who has renounced every undertaking—he who is thus devoted to ME is dear to ME.

465. The devotee who neither rejoices nor hates, neither grieves nor desires, who renounces all relative good and evil—he is dear to ME.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिः भक्तिमान् मे प्रियो नरः ॥

Bhagavad Gita, XII, 13-19.

प्रकाशं च प्रवृत्तिं च मोहमेव च (पाण्डव !) ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥४६७॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ ४६८ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥४६९॥

466. He who is the same to friend and foe, who is alike in honour and dishonour, in heat and cold, in pleasure and pain, who is free from attachment, to whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded and full of devotion —that man is dear to ME.

467. He who hates not the appearance of light (the effect of Sattwa), activity (the effect of Rajas) and delusion (the effect of Tamas) in his mind, nor longs for them when absent ;

468. He who, sitting like one unconcerned, is not moved by the forces of Nature (Gunas), who, knowing that these forces operate, is Self-centred and swerves not ;

469. He who is alike in pleasure and pain and is Self-abiding, who regards a clod of earth, a stone and gold alike, who is the same in pleasant and unpleasant circumstances, who, being firm, regards alike both censure and praise ;

मानापमानयोस्तुल्यः तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ ४७० ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥४७१॥

Bhagavad Gita, XIV, 22-26.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन (भारत!) ॥४७२॥

Bhagavad Gita, XV, 19.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ ४७३ ॥

बुध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

470. He who is the same in honour and disgrace, the same to friend and foe, who has relinquished all ambitious undertakings—he is said to have gone beyond the forces of Nature (Gunas).

471. He who serves ME with an unswerving devotion, crossing beyond the forces of Nature, is fitted for becoming one with the Absolute.

472. He who is free from delusion knows ME as the Supreme Person. Knowing all, he worships ME as the All-Being.

473. He whose intellect is unattached anywhere, who has subdued his heart, whose desires have fled, he attains to supreme perfection, consisting of freedom from action by renunciation.

474. Endowed with a pure intellect, subduing body and the senses with fortitude, relinquishing sound and such other sense-objects as much as possible, abandoning attraction and hatred;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ४७५ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥४७६॥

ब्रह्मभूतः प्रशान्तात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ४७७ ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्वतः ।
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम् ॥४७८॥

Bhagavad Gita, XVIII, 49-55.

475. Resorting to a sequestered spot, eating but little, controlling the body, speech and mind, ever engaged in meditation and concentration, possessed of dispassion ;

476. Forsaking egoism, power, pride, lust, wrath and property, freed from the notion of "I" and "mine" and tranquil—he makes himself fit for becoming one with the Divine.

477. Having become one with the Divine and tranquil-minded, he neither grieves nor desires. The same to all beings, he attains supreme devotion to ME.

478. By devotion he knows ME in reality, what and who I am ; then having known ME in reality, he forthwith enters into ME.

XIV

THE ULTIMATE GOAL

निर्मानमोहा जितसङ्गदोषा:
अध्यात्मनित्या विनिवृत्तकामा: ।
द्वन्द्वैर्विमुक्ता: सुखदु:खसंज्ञै:
गछन्त्यमूढा: पदमव्ययं तत् ॥
न तद् भासयते सूर्यो न शशाङ्को न पावक: ।
यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥

FREE from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach the Eternal Goal.

That the sun illumines not, nor the moon, nor fire. That is My Supreme Abode, going whither they return not.

Bhagavad Gita, XV, 5, 6.

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषाँ सुखँ शाश्वतं नेतरेषाम् ॥ ४७९ ॥

नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ ४८० ॥

Kathopanishad, V, 12, 13.

संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीराः
युक्तात्मानः सर्वमेवाविशन्ति ॥ ४८१ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः
सन्यासयोगाद् यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ४८२ ॥

479. That One Supreme Ruler, the Self of all beings, who makes HIS form manifold—those wise ones who perceive HIM as existing in their own soul, to them belongs eternal happiness, and to none else.

480. HE, the Eternal among non-eternals, the Intelligence of the intelligent, who, though One, fulfils the desires of many—those wise ones who perceive HIM as existing within their own soul, to them belongs eternal peace, and to none else.

481. Having attained the Self, the sages gain satisfaction through knowledge. They become Self-realised, tranquil and free from all desires. Those Self-centred wise ones, having realised the All-pervading One in all, enter into all.

482. All these men of renunciation who are well-established in the knowledge of the Self, whose soul is purified through the practice of renunciation, who have attained the Supreme Immortality, gain final emancipation by being merged in the Absolute after death.

यथा नद्यः स्यन्दमानाः समुद्रे
    अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः
    परात् परं पुरुषमुपैति दिव्यम् ॥ ४८३ ॥

Mundakopanishad, III, ii, 5, 6, 8.

आत्मैवाधस्ताद् आत्मोपरिष्टाद् आत्मा पश्चाद् आत्मा पुरस्ताद् आत्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन् आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति ॥ ४८४ ॥

Chandogyopanishad, VII, 25, 2.

प्रयत्नाद् यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४८५ ॥

Bhagavad Gita, VI, 45.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ४८६ ॥

483. As the flowing rivers, having relinquished their names and forms, merge into the ocean, so the wise, being free from name and form, attain the Supreme Divine Person.

484. The Self alone is below, the Self is above, the Self is behind, the Self is before, the Self is to the right, the Self is to the left, the Self is all that exists. One who sees thus, thinks thus and understands thus loves the Self, revels in the Self, enjoys the presence of the Self and rejoices in the Self. He attains perfect freedom.

485. The Yogi, striving assiduously, purified of taint and gradually gaining perfection through many births, reaches the highest goal.

486. At all times, constantly remember the Divine and fight. With mind and intellect absorbed in the Divine, thou shalt doubtless attain HIM.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति (पार्था)नुचिन्तयन् ॥४८७॥

Bhagavad Gita, VIII, 7, 8.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद् यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ४८८ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः (पार्थ!) नित्ययुक्तस्य योगिनः ॥४९०॥

487. With the mind not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling on the Supreme Resplendent Person, one goes to HIM.

488. What the knowers of the Scriptures speak of as the Imperishable; what the self-controlled freed from attachment enter; to gain which goal they live the life of a religious student, taking up the vow of absolute chastity —that I shall declare unto thee in brief.

489. Controlling all senses, confining the mind in the heart, drawing the vital energy manifesting itself as breath into the head, occupied in the practice of concentration, uttering the one syllable "OM", the symbol of the All-pervading Self, and meditating on ME— he who departs thus, leaving the body, attains the Supreme Goal.

490. The Divine is easily attainable by the ever steadfast Yogin who remembers HIM constantly and daily with a single mind.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥४९१॥

Bhagavad Gita, VIII, 11-15.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद् धाम परमं मम ॥ ४९२ ॥

पुरुषः स परः (पार्थ !) भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तस्थानि भूतानि येन सर्वमिदं ततम् ॥४९३॥

Bhagavad Gita, VIII, 21, 22.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ४९४ ॥

Bhagavad Gita, X, 3.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥४९५॥

491. Reaching the highest perfection and having attained the Divine, the great-souled ones are no more subject to rebirth—the ephemeral home of pain.

492. What has been called Unmanifested and Imperishable has been described as the Goal Supreme. That is the highest state, having attained which there is no return.

493. And that Supreme Person is attainable by whole-hearted devotion to HIM alone, in whom all beings dwell, by whom all this is pervaded.

494. He who knows ME, birthless and beginningless, the Great Lord of the worlds—he among mortals is undeluded, he is free from all sins.

495. He sees, who sees the Lord Supreme existing equally in all beings, deathless in the dying.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ४९७ ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ४९८ ॥

Bhagavad Gita, XIII, 27-30.

496. As he sees the Lord equally existent everywhere, he does not injure the Self by the self, and so goes to the highest goal.

497. And he truly sees, who sees that Nature alone does all actions, and that the Self is actionless.

498. When he sees the separate existence of all beings inherent in the One and their expansion from that One alone, he then becomes Brahman.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

THAT which is Brahman—the All-pervading Self in all—is infinite. And so this which appears as the Universe but is all-pervading in its real nature, is infinite. This differentiated Brahman emanates from the undifferentiated Brahman, but does not give up its real nature. Rising above all limiting adjuncts, that which appears as the conditioned ever remains the unconditioned infinite Brahman.

OM PEACE, OM PEACE, OM PEACE